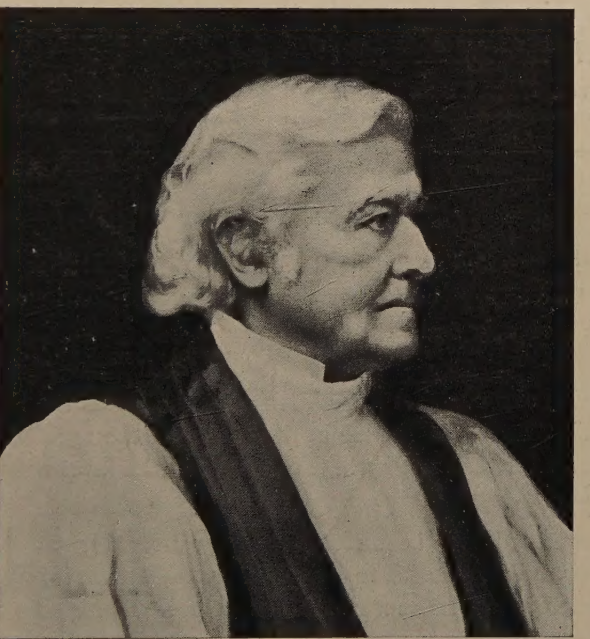


THE SPIRIT OF MISSIONS

VOL. LXXV

OCTOBER, 1910

NO. 10



Rt. Rev. Jackson Kemper, D.D.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, N. Y.

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The Upward Path: The Evolution of a Race. A Foreign Mission Study Course on the Negro by Mary Helm, edited under the direction of the Young People's Missionary Movement. Paper, 35 cents; postage, 7 cents. Cloth, 50 cents; postage, 8 cents.

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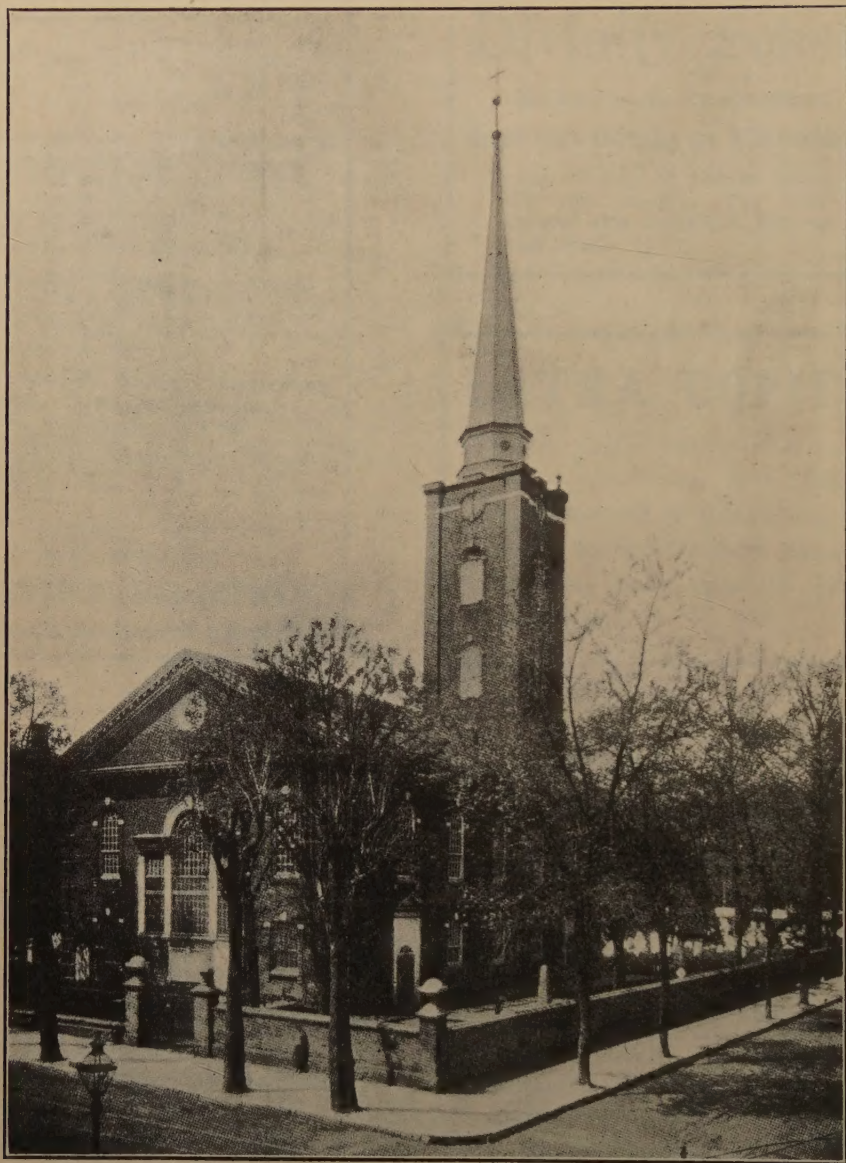
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CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "FOR THE USE OF THE SOCIETY," the words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA," or "FOR WORK IN CHINA," etc.



OLD ST. PETER'S, PHILADELPHIA
Where Bishop Kemper was consecrated, September 25th, 1835

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXV.

October, 1910

No. 10

THE PROGRESS OF THE KINGDOM

THIS year, and the very month in which this is written, is rich with memories of events which made an epoch in our missionary history. It was the General Convention of 1835 which established

*After
Seventy-five
Years*

our Missionary Society on a foundation as wide as the Church itself; which declared the sphere of its responsibility to be as wide as the world; and which devised for the conducting of this campaign of service the order of missionary bishops. A fuller account of these events will be found in the historical articles which appear in the following pages. We comment editorially upon this anniversary chiefly that we may call attention to the conditions existing seventy-five years ago as compared with those of to-day.

In the first place, THE SPIRIT OF MISSIONS was not yet born. Its infant life began the following January, 1836. Of course we can hardly imagine what the Church could have been like without THE SPIRIT OF MISSIONS, and we trust our readers find the conception an equally difficult one.

Secondly, the number of missionaries

in the employment of the Board at that time consisted of 33 clergy, 4 laymen and 9 women. This covered both the domestic and foreign field, which, viewed from our modern standpoint, were strangely mixed. Texas, for example, which had not yet been admitted to the Union, counted as a foreign field, while Chicago stood for the "Far West." To-day we number 1,050 clergy at home and abroad, 680 laymen and 750 women.

Thirdly, the receipts of the infant society, as they appear in the pages of THE SPIRIT OF MISSIONS during the first year of its life were \$25,528.33. To-day we appropriate over \$1,200,000 and find even that insufficient for the demands from the field.

Three-quarters of a century of marvellous growth the Church of to-day looks back upon. At the General Convention of 1835 she counted 36,416 communicants and 763 clergy, while to-day her numbers are 929,117 communicants and 5,516 clergy. Much as we realize things unaccomplished and see opportunities which have not been grasped, there is still great cause for thanksgiving in what, by the grace of God, has been accomplished.

THE record of the Church's giving for the past year is complete. The books of the treasurer were balanced on

*Final Figures
of the
Deficit*

the first of September, at which time the fiscal year closed. We rejoice to say that the result is more satisfactory than at one time seemed possible. The deficit which we must report to the General Convention amounts to \$74,532.55. Of this \$33,000 was brought over from last year, being an inheritance from the still larger deficit of the previous year. The actual shortage, therefore, of the current year is about \$40,000, while the appropriations are more than \$66,000 in excess of the previous year. This means that, while we have used \$136,000 in legacies at the disposal of the Board in reaching this result, the Church has given considerably the largest sum in her history.

*Whence It
Came*

It is gratifying to note that \$30,000 in excess of last year has come through increased giving to the regular apportionment. This we wish specially to emphasize, as it is the common experience that congregations which have once been educated to consider their apportionment as a moral obligation and a spiritual opportunity, do not readily unlearn the practice of giving.

A second source, which will touch the hearts of all friends of the missionary cause, was in certain unexpected legacies—particularly the generous gift of the late Bishop McVickar (a legacy of \$20,000) which, at the request of his family, has been applied to help in meeting the deficiency. This magnanimous act will be greatly appreciated, but it is sad that the living Church should depend upon the gifts of the dead to carry on her living work. Shall the day not come when we provide so adequately for the current expenses of the Church's mission that the pious bequests of those who are at rest may be used for the planting of permanent memorials in the mission field?

Individual gifts had no part in the result. Indeed, the number of these has not kept pace with the advance of the work, nor with the increased giving along other lines. We are not awakening, as we ought, the consciences of individuals of large means to a sense of their opportunity in making wise investments for the growth of the Kingdom. The last ten years have shown almost no increase in the gifts of individuals for the general work, yet those years have undoubtedly also seen the possessions of thousands of Churchmen increased many fold.

Everywhere there is encouragement—though not satisfaction. It is the most liberal year in the Church's history, though the liberality has not equalled the need; there are signs of better and more systematic giving to missions, though the results are still inadequate and uneven. But it is good to believe that as a Church we are learning the meaning of our world-wide mission, and are beginning to appreciate the part which every Christian man should bear therein.

MONEY! "What a blessing it would be if the Church's Mission could be carried on without money and if all talking about it and appeal for it could be eliminated." So

Money

some people think and so they say—very forcibly at times. Yet, after all, would it be well, even if it were possible, to eliminate the financial element from the missionary enterprise? Money alone, it is true, is powerless. But money stamped with personality is mighty. Our money represents part of ourselves. It is so much of our life, or thought, or labor, put into a form that admits of wide distribution for the accomplishment of tasks we, individually, would never be able to carry through. So let no one think of money as a sordid and depressing element in the work of winning the world to our Lord. It is really rather one of the spiritual and ennobling elements. He who gives money rightly in a real sense gives part of himself.

THERE is not a human being, except our own little party, within forty-five miles. The sun has just gone down. The twilight is fast creeping on. There is not a sound except the howling of a pack of prairie wolves. It is a time to think; and, thinking, my thoughts turn to you, and it occurs to me that you will want to hear of the Indian schools which you are helping to support." These words were written by Bishop Hare thirty-six years ago, sitting on his roll of shawls on the Dakota prairie while his Indians were making camp for the night. He was on his way back from a visit to the new boarding-school for Indian girls, which he had named St. Mary's.

From the very beginning the Bishop of Niobrara had realized the need of educating the younger generation, both for their own sakes and for the influence which they could have upon their elders. The two present schools, St. Mary's and St. Elizabeth's, together with three others which were afterward abandoned for lack of support, were the result. Thanks to the interest and generosity of faithful friends throughout the Church, the maintenance of these two centres of light and civilization in the Indian country was made possible throughout Bishop Hare's life.

Difficult as Bishop Johnson finds his task in South Dakota, it has been made more arduous and uncertain by the disastrous incident which occurred on the afternoon of August 29th, when St. Mary's School at Rosebud Agency was completely destroyed by fire. The origin of the fire is a mystery, and the sharp gale of wind which was blowing at the time caused the dwelling to burn with the utmost rapidity. Fortunately, no lives were lost, but practically nothing could be saved. A small insurance was carried, which will make good some of the loss, but a serious burden falls upon the superintendent, Mr. L. K. Travis, and his wife, who for nine years have been doing the most faithful and efficient

service, and who, with their five assistants and seventy-five pupils, will lose practically all their possessions in the burning of the *Tipi-Tonka*, "Big House," as the Indians call it.

The Church at large will sympathize with South Dakota and its bishop in this calamity, and will echo the sentiment of a local newspaper, the *Valentine Republican*, which declares that it "joins with the citizens generally in hoping the Church authorities will decide to rebuild, believing that an institution of this kind, conducted as St. Mary's has been, is a substantial and praiseworthy one which should not be lost to the country."

Bishop Johnson estimates that not less than \$15,000 will be required to restore the school to its former state of efficiency.

IN October the American Board of Commissioners for Foreign Missions will celebrate the centennial of its organization. It was the first missionary society formed in this country for the extension of God's Kingdom in non-Christian lands. For

the first few years of its existence it was the channel through which American Christians of various communions expressed their missionary zeal. But as the religious life of the nation grew stronger the "American Board," as it is generally known, became identified almost exclusively with the Congregationalists and is now controlled by the authorities of that denomination. Its career has been an honorable and useful one. It was the pioneer in sending the Gospel to the Hawaiian Islands and to other parts of the South Seas. Its work in Turkey has had no small part in creating the conditions which at last seem to hold out hope for ultimate reform to that long-suffering people. In India, China and Japan the missions of the American Board have long stood for effective service by well trained men and

*The Centennial
of the First
American Board
of Foreign
Missions*

women. Its staff now numbers nearly six hundred Americans, who are making known the Christian message in twenty-seven different languages, with the help of 4,500 native assistants. The 584 congregations established as a result of this work include 74,000 living communicants, while the adherents number 132,000. In its 1,500 schools and colleges the Board is training more than 70,000 pupils. Over 300,000 cases are treated annually by able doctors and nurses in its seventy-one hospitals. In its large use of native helpers, in its industrial and literary work, in its effort to develop self-supporting and missionary-hearted congregations, the American Board is worthily maintaining the best traditions of missionary service. It has made large contributions to the peace and progress of the world. Its achievements deserve to be known and applauded by all. Upon the invitation of the American Board many of the mission boards of the country will be represented at the centennial exercises in Boston October 11th-14th. Our Board of Missions has appointed the Rev. Dr. Leonard K. Storrs as its representative.

IT is certain that the approaching General Convention will be more strongly ruled by the missionary motive, and will direct more attention to distinctively missionary matters, than has any previous session. Such a result would naturally have followed upon the awakening consciousness of our duty to Christ and His world, which we, in common with Christians of other names, have experienced during the last two years. As never before, a world-wide mission has been brought before the eye and impressed upon the mind of the Church. It would, therefore, be impossible for the Church to meet in Council without stressing those things upon which her attention has been fixed.

But there is a further reason for forecasting a distinctly missionary convention. Some of the most important

matters coming before the convention are intimately connected with the progress of the Church's Mission.

A General Secretary

The consecration of Dr. Lloyd as Bishop-coadjutor of Virginia makes necessary the election of a General Secretary. The suggestion has been made that a bishop be chosen and the office sufficiently enlarged to permit of his accepting it. This, if done, will involve some measure of reorganization. A year ago the Board of Missions appointed a committee to suggest the necessary canonical changes. It is also felt by many that the time has come to strengthen and make more effective the machinery and methods by which our mission work is directed. The consideration of these questions is not the least of the matters which will engage the attention of the convention.

New Missionary Districts

There will also be requests for the erection of at least two new missionary districts. One such petition comes from Central China, where the Bishop of Hankow and his sixteen American and twenty-one Chinese clergy, with their lay associates—teachers, physicians, deaconesses and nurses—have been struggling to do the Church's work in a territory containing about eighty million people. The high quality of our work in both districts in China is well known, both within and without the Church; there is none better done anywhere. But the opportunity is far too vast and the workers too few for any such success as the Church ought to desire. The staff in China is unanimous in the conviction that the time has come to make a marked advance, and that the answer which the Church makes to their appeal will greatly affect the future of Christianity in Central China.

Oklahoma, also, is asking for division. The situation there is unique. Oklahoma has an area of 69,830 square miles and a population of 1,700,000—three

times as many people as there are under the care of any other domestic missionary bishop. These, because of the enormous tracts of land recently thrown open to settlement, have come in such a mighty flood that the Church—poorly equipped at best, and struggling with an already serious problem—has been unable to meet the need and grasp the opportunities which such abnormal conditions present. The General Convention will be asked to determine how the relief shall be given and the emergency met.

Suffragans

The question of allowing the consecration of suffragan bishops in the American Church is one which, indirectly, at least, will affect missionary as well as diocesan questions. In the opinion of many whose judgment should carry weight, this plan does not present an adequate solution of the vexed question concerning work among the Negroes. Whether, either now or in the future, it could supply, in a modified and avowedly temporary form, the episcopate which Japan is already demanding, and which China will soon demand, is a question which will in some degree affect the passage of the measure.

A Missionary District for Negroes

Although there is at present no formal legislation pending looking toward the formation of a racial missionary district or districts for work among Negroes, such a provision will undoubtedly be introduced. It will be strongly urged, and is likely to be strongly opposed. While all feel the inadequacy of our work among the black folk, and while all realize that some better plan should be formulated, there is as yet no general agreement as to what that plan should be. If the convention of 1910 can produce some wise and hopeful measure to meet this need it will have removed a serious difficulty and achieved a notable advance.

The Need of Prayer

In view of all these, and many other questions, which the General Convention will be called upon to decide, the prayers of our faithful Church folk should be many and constant, that the Divine Spirit will grant wisdom and understanding, a large sympathy and a larger love, to those who are the Church's representatives in her great council. Let us ask especially that both they and we may increasingly realize that it is the one business of the Church to make her Lord known to those whom He seeks to win, and that all "business" which does not aid in doing this is worse than a waste of time.

ONE of the most effective and far-reaching influences of St. Paul's Normal and Industrial School, Lawrenceville, Va., is that which it exercises through the yearly meeting of what is called the Farmers'

Negro Farmers in Conference

Conference. This is just what its name indicates, and its membership is confined to the Negroes within the county. The sixth annual session of this Conference took place in the closing week of July, and for two days 2,500 persons were in attendance, representing all sections in the community. Archdeacon Russell, who is the head of St. Paul's School, was the father of the Conference and has from the beginning been its president. In his address at this latest session he told some things which are well worth noting.

In the six years since the first gathering met, the progress within the county was indicated by the following facts: The total valuation of real and personal property then was \$325,000; now it is \$515,209.15. Number of acres owned then, 40,550; to-day, 54,000. The Negroes of the county own a little over one-seventh of its land area and one-sixth of its taxable values. Three years ago criminal prosecutions were 24; last year, 18. Criminal expenses then, \$1,944.20;

now, \$954—a decrease of more than half. The speaker also said that the jail stood open for half a year, and until March of this year there were only two prisoners. Only one murder was committed in the county during the year, and neither victim nor murderer was a native of the county, or even of the state. The lack of prisoners has caused such a reduction in the revenue of the sheriff for feeding prisoners that he declares the Conference is about to starve him out. "Yet," said the speaker, "in some of the much-advertised 'Negro Edens' and 'Gardens of Paradise' the sheriffs are still doing a thriving business in feeding prisoners, with no immediate prospect of starvation; the jails are not lacking inmates, and the criminal expenses show a decided tendency to hold their own."

These results Archdeacon Russell attributes to the good work done by the Farmers' Conference. If he is right in this—as in a measure at least he must be—this Conference should draw to itself the attention of all those who are interested in the betterment of conditions among Negroes. It certainly marks a way by which lasting results are to be obtained, and it suggests a means of education for adult members of the population which will, to some extent, be a substitute for the more thorough training given to the younger Negroes in our industrial institutions.

Such efforts must lead to progress, not only in methods of agriculture, but in all that makes for betterment in the life of the Negro and his family. We are not surprised, therefore, to find its president urging, and the Conference adopting, plans for the extension of the school opportunities; the Negroes themselves furnishing the money to provide a longer term. There are also sound and straightforward words about manliness and self-reliance, the paying of taxes, the rotation of crops and the establishing of bank accounts. A significant statement is that which declares that the number of such accounts has in six years increased from none to 200, with outstanding certificates of deposit aggregating over \$25,000.

THE unfailing reply to every argument in behalf of foreign missions has always been "the needs at home."

The Needs at Home

Nor is this reply without its proper significance. We do not need a Dickens,

with his Mrs. Jellyby and her Borrioboola-Gha, to convince us that the man or the organization that neglects the nearer duty in order to perform the remoter one is only giving a caricature of Christian activity. Therefore, those who insist on our discharging better our responsibility for Church extension in our own land are on safe ground in making their demand.

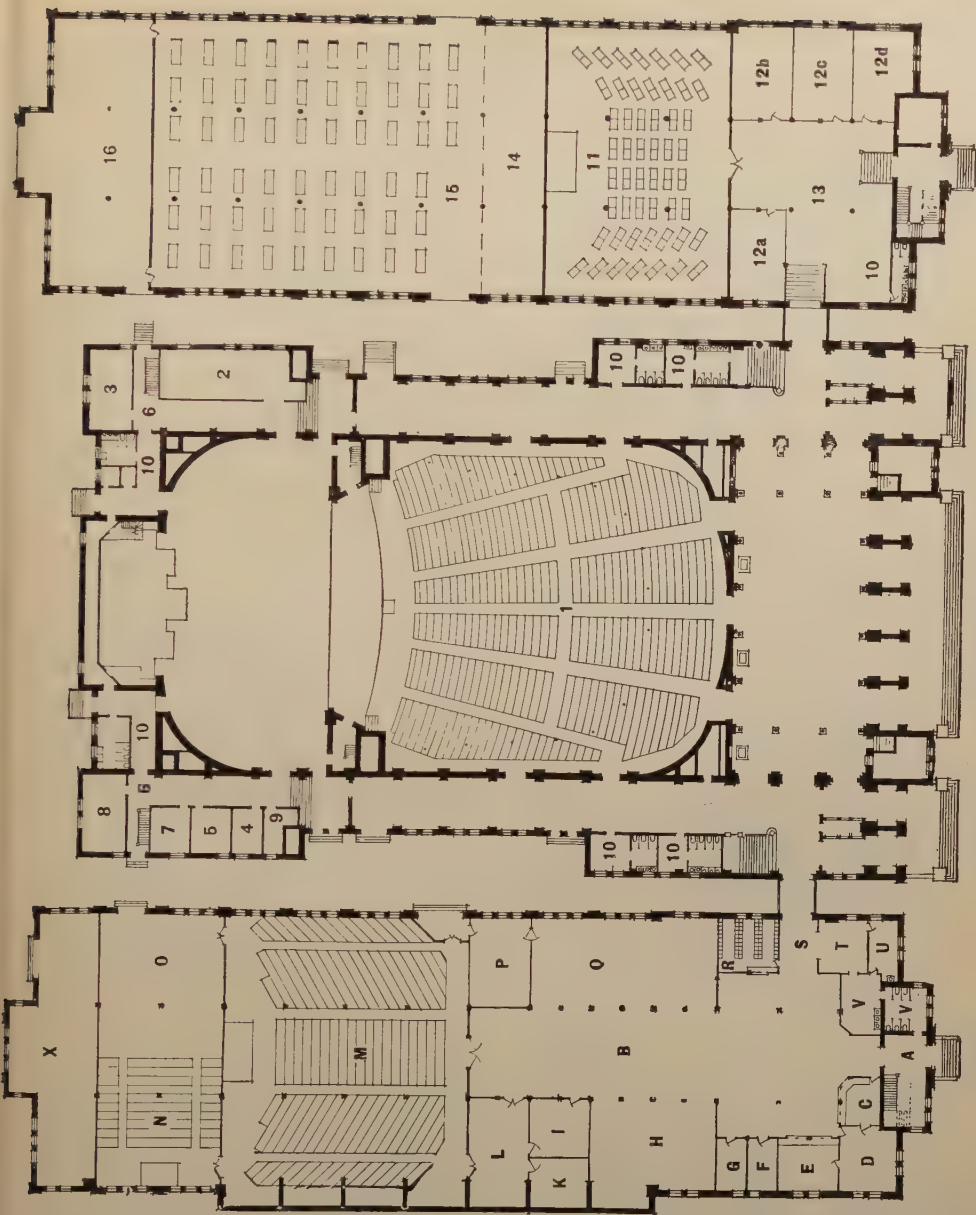
There has sometimes been a feeling that too large a portion of the Church's missionary gifts was being devoted to foreign missions. Not, be it understood, too large a *sum total*, but too disproportionate an amount. No Christian man could believe that too much is being done to spread the Gospel of Christ in the dark lands of the earth. He cannot doubt that out there—where millions have not heard, and will never hear, the Message—is the greatest need. He could only question whether the enterprise were not perhaps eclipsing the nearer, and, in his thought, the more immediate responsibility. It is one of the significant marks of the fiscal year just closed that a large forward step has been taken in the matter of discharging the immediate duty of Church extension. \$56,500 was added last fall to the appropriations, it being about equally divided between white work and Negro work within the United States. This is far more than the deficit of the year.

WE give on the opposite page a diagram of the Music Hall group of buildings wherein the General Con-

The Home of the General Convention

vention will be housed at Cincinnati. Never, we believe, have the buildings provided

been more complete or promised greater satisfaction.



South Hall—A—Elm Street Entrance. B—Lobby. C—Registration. D—Office. E—Information and Post-office. F—Church Periodical Club. G—Daughters of the King. H—Reception and Writing Rooms. I—Girls' Friendly Society. K—Junior Auxiliary Rest-room. L—Junior Auxiliary Exhibit. M—Woman's Auxiliary Hall. N—Conference Hall, Sunday-school, etc. O—Sunday-school Exhibit. P—Serving Kitchen. Q—Tea-room. R—Check-room. S—Passage to Main Building. T—Rest-room. U—Hospital. V—Toilets. X—Store-room.

Music Hall—1—House of Deputies. 2—Information. 3—Postoffice. 4—Telegraph and Telephone. 5—Committee Room. 6—Stairways to Committee Rooms on Floor Above. 7—President's Private Room. 8—Secretary's Office. 9—Storage Room. 10—Toilets.

North Hall—11—House of Bishops, Assembly Room. 12a, 12b, 12c, 12d—House of Bishops, Committee Rooms. 13—House of Bishops, Lobby. 14—House of Bishops, Lunch Room. 15—General Lunch Room. 16—Kitchen.

THE SANCTUARY OF MISSIONS

THY task may well seem over-
hard

Who scatterest in thankless soil
Thy life as seed, with no reward—
Save that which duty brings to
toil.

Yet do thy work; it shall succeed
In thine, or in another's day,
And if denied the victor's meed
Thou shalt not lack the toiler's
pay.

—Anon.

THANKSGIVINGS

"We thank thee"—

For the increasing realization of
our duty and privilege in giving life,
or influence, or wealth, for the ex-
tension of thy Kingdom. (Page 806.)

For the leaders who have been
raised up to arouse the Church to a
sense of her Mission, and to fight
her wars of conquest. (Pages
813, 817.)

For the guidance and growth
vouchsafed during the seventy-five
years of the Church's conscious life
as The Missionary Society.

For the light which shines from
our Christian schools in non-Chris-
tian lands. (Page 836.)

For the men and women who are
bearing faithful witness for thee
among the peoples of our own land.

That the fruits of righteousness
are the common proof of the power
of thy Gospel, by whomsoever it is
preached. (Page 828.)

For the good examples of thy ser-
vants who, having finished their
course in faith, do now rest from
their labors. (Pages 842-43.)

That thou hast set us in this good
day of opportunity, with power in

our hands, and loyalty to thee in
our hearts.

INTERCESSIONS

"That it may please thee"—

To guide by thy Holy Spirit the
action of the General Convention in
choosing a leader for our missionary
work and devising plans for its de-
velopment. (Page 808.)

To raise up friends who in this
time of need shall rally to the aid
of the Indian schools in South
Dakota. (Page 807.)

To guide and bless those who are
aiding the Negro people to grow in
industry, integrity and the fear of
God. (Page 809.)

To keep sweet the hearts and lives
of Christian men in foreign lands,
that by their righteous living they
may bless themselves and honor
thee. (Page 822.)

To call others who shall close up
the vacant places in the ranks of the
missionary army and add the rein-
forcements needed for success.

To make fruitful the teaching of
missions among the young.

PRAYER

FOR GENERAL CONVENTION

REVEAL thy will, O Lord, to
thy servants, the bishops,
presbyters and laymen of thy
Church in General Convention as-
sembled; and so direct all their
words and works that in them thy
holy Name may be glorified and the
bounds of thy kingdom enlarged;
through Jesus Christ our Lord.
Amen.

¶ Persons wishing to join the "Church Prayer League" of intercession
for missions should address the Rev. Harvey Officer, O.H.C., Holy Cross,
West Park, Ulster County, N. Y.

THE MISSIONARY AWAKENING OF 1835

By the Reverend Hugh L. Burleson

SEVENTY-FIVE years ago this fall the General Convention met in Philadelphia. In some respects this was the most momentous gathering which the Church has ever known, and it may justly be said to mark an epoch in missionary history.

Few of us realize through what difficulties and discouragements the Church struggled into being and finally gained a foothold among the religious influences of this country. The Convention of 1789 adopted the Prayer Book and the Constitution, harmonizing some hitherto discordant elements and marking the beginning of united action in the life of the Church. But the growth which followed was pitifully small. This has been called the period of the great stagnation. Yet during this time foundations were laid, and a machinery of administration devised which has met remarkably well the demands and the stress of the years that have followed.

With 1811 began the new era of internal growth. For the twenty-four years

following the Church was so greatly engaged in "strengthening her stakes" as to have little opportunity for "lengthening her cords." Churches were built, missions established, and state after state elected its bishop. At the General Convention of 1835 the two bishops of 1811 had become fourteen, the twenty-five clerical deputies had become sixty-nine, and the twenty-two laymen fifty-one. The nine states represented were now twenty-one.



Bishop G. W. Doane



Bishop McIlvaine

But the missionary idea had not yet taken hold upon the consciousness of the Church. Largely and necessarily concerned in previous years with the great problems of her own internal growth—indeed of her very existence in the new land where circumstances had been so tremendously against her—it was not strange that the American Church should not earlier have understood herself. She was, in the eyes of the Nation,—and largely in her own eyes—a respectable and exclusive sect of English origin and Tory proclivities. Her missionary enterprises—such as they were—had been the efforts of a volunteer society embracing a small number of people; a society which men joined as they might any other association for the promotion of any enterprise—wise or otherwise. Loosely organized, a suppliant for the Church's casual bounty, such a society could not obtain a serious hold upon the Church's consciousness. The vision was narrow and the results were meagre.

And then the Church awoke and set herself about her task! Two great things happened in the Convention of 1835: First, the Church learned that she was herself the Missionary Society; Second, she created her Missionary Bishops.

I

A committee had been appointed to consider and report on missionary reorganization. It consisted of Bishop G. W. Doane, the representative High Churchman of his day; Bishop Melvaine, the leading Evangelical, and Dr. Milnor, rector of St. George's Church. To them, in their deliberations, it came like a revelation that there was a simple and vital basis for membership in the missionary society. They found themselves instantly agreeing to the suggestion of Dr. Milnor that the Church herself was such a society, and that every baptized child of hers was a member thereof. A report embodying these principles was immediately prepared and unanimously adopted, and the whole scope of the Church's missionary enterprise was thereby transformed and enlarged. Instantly the new conception took its place among the religious convictions of the Church, and with it there came an enlarged view of responsibilities, which were seen to be not only nation-wide, but world-wide.

The two great sermons preached in connection with that Convention sound a note which has echoed throughout the years, and is still a guiding principle of our work. Bishop Melvaine in his missionary sermon before the Convention said:

"The Church is a great missionary association, divinely constituted, for the special work of sending into all the world the ministers and missionaries of the Word.

"But if such be the cardinal object of the whole Church, it must be alike the cardinal object and duty of every part of that Church, so that whether a section thereof be situated in America or in Europe, or the remotest latitudes of Africa, it is alike required to attempt the enlightening of all the earth; and though it be the smallest of the local divisions of the Christian household, and though just on its own narrow boundaries there may be millions of neglected pagans swarming with the horrors of heathenism, still that little section of the Church is to embrace within the circle of its zeal, if not of its immediate labors, the destitute of all the earth."

With such words as these echoing in their ears, the members of the Convention adopted a Constitution for the guidance of the Church's Mission, in which it was declared that "This Society shall be considered as comprehending all persons who are members of the Church," and "for the guidance of the committees it is declared that the missionary field is always to be regarded as one—The World; the terms Domestic and Foreign being understood as terms of locality, adopted for convenience. *Domestic* Missions are those which are established *within*, and *Foreign* Missions are those which are established *without*, the territory of the United States."

At last the Church had found herself! Thus she took her first step in a glorious advance.

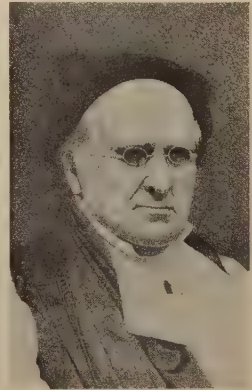
II

The first question had involved principles and ideals; the second was one of practical efficiency. If the words of her declaration were true, the Episcopal Church in America, as a national branch of the Catholic Church, immediately became responsible for planting her faith and order throughout the nation and the world. How was this to be done?

We must not fail to recognize that the situation was a difficult one. That which is the ultimate strength of the Church was for the time her immediate

weakness. An Episcopal Church without a bishop is like a body without a head. It is a marvel that under the conditions of Colonial times the Church could grow at all. Only the distant and somewhat vague connection with the See of London served to fill the great void and create a technical sense of unity. Yet how was the episcopate to be established in distant places where priests and parishes were not? Such a thing had not been heard of. The only ideal of a bishop which existed was that of a man who ruled over parishes already established, and with dignity and aristocratic pomp controlled a Church already brought into being. It is not strange that the apostolic conception of a bishop as the first missionary, carrying with him to distant places the fulness of the Church's ministry of grace, had long been obscured.

It is true that one or two had grasped this idea. Philander Chase, the born pioneer and sturdy man of God, had heard the call of the wilderness and gone out into it. He had himself felt, and had inspired in others, a conviction of the futility of an Episcopal Church without a bishop. Going to Ohio in 1817 he was, in the following year, elected bishop by a so-called convention of two clergymen and nine laymen, and in 1819 was consecrated as bishop of that western wilderness. After heroic labors and hardships, leaving behind him as a monument Kenyon College, which he established at Gambier, he went on in 1831 to the Territory of Michigan, which then included practically all the known Northwest. Plunging once more into the trackless forests, he reappears four years later in Illinois, where, in this memorable year of missionary awakening, 1835, by a corporal's guard he is again elected bishop of a diocese which has in all four presbyters, one church building and thirty-nine communicants.



PHILANDER CHASE
Bishop of Ohio and Illinois

No doubt such as he had unconsciously been shaping the convictions of the Church. It could not but be seen how sharp was the dilemma. On the one side was the Church's responsibility—certainly for the entire nation, and after that for the world; on the other, the ineptitude of the Church unless equipped with her apostolic ministry in its three orders. How, then, could the episcopate reach the United States and the world? Ohio and Illinois had solved the question by a most desperate resource—by electing, in their feebleness, a man to whom they could give no support, and for whom there was not even a parish of which he could be rector. This plainly was an impossible burden, which only a few daring souls would take up. And no man so elected could hope to do his work as it should be done.

It was at this time that there flashed upon the mind of the Church another solution. Bishops must be *sent*, not called. Students of ecclesiastical polity reminded themselves that the episcopate is committed, not to a single man but to a body, the *episcopatum in solidum*. It was not the individual bishops, but the House of Bishops, to which was entrusted the preservation of faith and order, and therefore the jurisdiction over the national Church. If the *jurisdiction* lay with them, then the power of *mission* also was theirs. It was competent for them to choose and create a bishop who should be their vicar, and represent the American Episcopate in places where its constituent members could not go. And thus there emerges the missionary bishop, exercising jurisdiction under the House of Bishops in such places outside the limits of organized dioceses as it shall decree. This was a perfectly sane and logical solution of the problem—

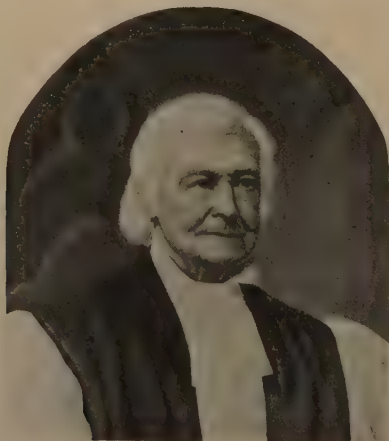
and it was also a *revolution*. It was the opening of a door of opportunity so great that the Church of that day could not possibly have understood the consequences which were to follow.

Yet some forecast of that which God was doing through them must have stirred the hearts of these good fathers of the Church. Many of them had stood faithful in the sad day of disappointment and in the trying day of internal growth. Now their vision seemed suddenly enlarged, and the whole Convention breathed a hope and an enthusiasm such as had never been known in the Episcopal Church.

The great sermon preached by Bishop Doane at the consecration of Bishop Kemper was a noble utterance. "What," he said, "is meant by a missionary bishop? A bishop *sent forth* by the Church, *not sought for* of the Church; going *before* to organize the Church, not waiting till the Church has partially been organized; a leader, not a follower, in the march of the Redeemer's conquering and triumphant Gospel; sustained by their alms whom God has blessed both with the power and will to offer Him of their substance, for their benefit who are not blessed with both or either of them; sent by the Church, even as the Church is sent by Christ.

"To every soul of man, in every part of the world, the Gospel is to be preached. Everywhere the Gospel is to be preached *by, through and in* the Church. To bishops, as successors of the Apostles, the promise of the Lord was given to be with His Church 'always, to the end of the world.' . . . Open your eyes to the wants, open your ears to the cry, open your hands for the relief, of a perishing world. Send *the Gospel*. Send it, as you have received it, *in the Church*. Send out, to preach the Gospel, and to build the Church—to every portion of your own broad land, to every stronghold of the Prince of hell, to every den and nook and lurking place of heathendom—a missionary bishop!"

At last the Church had found herself! Great trials, many disappointments, even sad discouragements, lay before her, but she had taken up her task and faced her problem. The events of this memorable year had determined the ideals by which she was to be guided. She knew herself set to be a missionary throughout the length and breadth of this land, and the lands beyond—and she never lost the vision. She was at last true to the commission of her Lord, and her reward came according as she was faithful.



BISHOP KEMPER IN HIS OLD AGE

JACKSON KEMPER:

OUR FIRST MISSIONARY BISHOP

By the Reverend Hugh L. Burleson



*Bishop Kemper
as a young man*

IT was on the first day of September, 1835, that the House of Bishops, assembled in General Convention, pursuant to a canon just passed, announced to the House of Deputies that they had elected the Rev. Francis L. Hawks, D.D., Bishop of the Southwest, and the Rev. Jackson Kemper, D.D., Bishop of Indiana and Missouri, to which title was afterwards added that of Missionary Bishop of the Northwest. Dr. Hawks declined his election, and the Southwest had to wait for its bishop, but with soldierly promptness Jackson Kemper, having seen a duty, hastened to perform it. He accepted the call and was consecrated at St. Peter's, Philadelphia, on September 25th—the last man upon whom the patriarchal Bishop White laid hands in consecration. In this act there also joined that bishop, twice technically a diocesan, but really a veteran mission-

ary—Philander Chase. It was a good strain from which to derive his spiritual lineage.

Within six weeks Bishop Kemper was on his way to his distant field. Not altogether as a stranger did he go, for in company with Dr. Milnor he had the year before visited the Indian mission at Green Bay, and through his activity as a member of the Board of Missions he was already familiar with such work as was being carried on in the West; while in the twenty-four years he had spent, not only as a parish priest in Philadelphia but as an active missionary making yearly tours throughout western Pennsylvania, he had learned many lessons of border work and life.

Consecrated for Indiana and Missouri (between which two jurisdictions lay the vast territory of Illinois), Bishop Kemper found on arriving in his field that he was possessed of the following equipment: one clergyman but no church building in Indiana; one church building but no clergyman in Missouri! And here he began to lay foundations. Accompanied by the Rev. Samuel Roosevelt Johnson, who had come with him from the East, he traversed the southern portion of Indiana, visiting towns of a thousand inhabitants which had no place of public worship. Across the southern part of Illinois they drove in an open wagon with the trunks serving as seats, and toiling through a swamp fitly named "Purgatory" arrived at St. Louis the middle of December.

To follow the journeyings of this apostle and trace the history of his achievements would be impossible. Let us rather try to realize what he was confronting.

His Task

The performance of his work was beset with serious difficulties, some of which may be indicated thus:

(1) The vast territory and the means of communication. There was not a single railway west of the Alleghanies. Over a region comprising the present states of Indiana, Missouri, Iowa, Minnesota, Wisconsin and parts of Kansas and Nebraska, he was compelled to travel by stage coach or lumber wagon, in the saddle or on foot, except where he could use the Mississippi and its confluent. His greatest luxury was the cabin of a river steamer of the early day.

(2) The lack of helpers. Enthusiastic as the Church had been in sending out its missionary bishops, they were very rarely followed by missionary priests. A few devoted men like Breck, Adams and Hobart at Nashotah, or the little band that began pioneer work in Minnesota, were his chief reliance. For years in many places he was not only bishop, but the whole band of clergy. Failing to secure helpers in the East he turned with energy to the field itself, and in the hope of eventually developing a trained body of laymen and some future clergy within his own territory, he founded Kemper College, St. Louis, and persuaded Breck and his companions to give themselves for the establishment of an associate mission out of which grew Nashotah, and later, Seabury. But the clergy raised from the soil were still a long way off.

(3) The people. The settlement of the Middle West was largely from the East. The problem was—if we may so style it—the problem of the Pilgrim Children. Literally so, for the vast majority were Puritans, or sectarians of some sort—if they could be said to have any religion at all. The Church in the East had appealed chiefly to the more cultured and wealthier people. Few of these migrated to the West, which was given over, so far as religion was concerned, to extravagant forms of revivalism; the sect spirit was rampant, and the border ministers were frequently lacking in education, and sometimes in qualities more important for one who is to stand as a Christian example. Men living in a region burned over by the fires of religious sensationalism were repelled by the lack of correspondence between religion and morality. Freed from the religious restraints of their earlier home, and eager chiefly to seize material opportunities and acquire sudden wealth, thousands had grown careless or abandoned all religious practices.

(4) The crudities and uncertainties of a new land. The material out of which, and the instruments by which, a religious life such as the Church inculcates could be formed, were largely lacking. Schools were few; churches there were none. Many of the settlers had little but their clothing and their optimism—not much of the former but plenty of the latter, as is usually the case in a new land. Each little hamlet was certain that it would become a great metropolis. A thousand other communities, far more promising than that frontier trading-post set in the mud at the foot of Lake Michigan, dreamed of themselves as a Chicago. And how could one foresee the drift of the future? Who could know where railways would run and great cities spring up?

Such was the task, but over against the difficulties there were fundamental elements of success. There was the certainty of Christ's promise to be with those who go in His name to win His children; there was the bishop's supreme faith in his own apostolic mission; and there were, scattered throughout the vast area over which he travelled, the scores of faithful souls who still loved the Church of their early days, and whose touching gratitude for his ministrations made his pilgrimages and his hardships a joy. Out of this seed the Church of the Middle West was born, and by men who were worthy followers of this great leader the foundations were laid.

His Personality

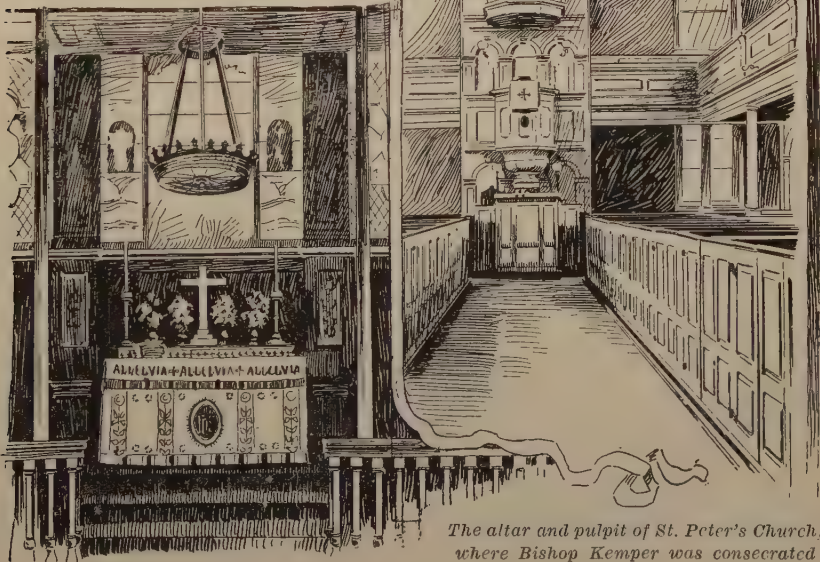
The following estimate from the pen of the Hon. Isaac Atwater, editor of the St. Anthony paper, appeared after a visitation of the bishop in 1852:

"Bishop Kemper appears something over fifty years of age. Although his hair is assuming a silvery gray, time has in other respects dealt lightly with him; for his frame is erect, his step is as firm, and complexion as ruddy as thirty years ago. His countenance bears the unmistakable impress of benevolence and kindness of heart. You cannot look upon his bland, open face and portly frame, strong with vigorous health, without feeling that the heart within dwells in perpetual sunshine.

"In action he is not a disciple of the Demosthenean eloquence. His gestures are few and not remarkably graceful, though generally appropriate and well-timed. He has a voice of great sweetness, musical in its intonations, which he manages with skill and effect. There is something in the tone, inflections and volume of his voice as he reads a hymn, or the sublime service of the Church, that convinces you there is heart, soul, feeling, there.

"Bishop Kemper displays in his sermons nothing of the subtle metaphysician. It requires no careful thought or intense application to follow him in his train of reasoning. Sentence after sentence, big with important truth, rolls from his lips and falls with most irresistible persuasion and convincing eloquence on the heart of the hearer. He does not inform the intellect and leave the heart unaffected.

"In the social circle Bishop Kemper is at once dignified and affable, frank and open in conversation, perfectly at ease him-



The altar and pulpit of St. Peter's Church, where Bishop Kemper was consecrated

self, and possessing the happy faculty of making all within his influence feel the sunshine of his presence. It is in the interchange of the 'gentle courtesies and sweet amenities' that some of the loveliest and most striking traits of his character are displayed. In him are blended the varied characters of the faithful minister, the kind neighbor, the disinterested friend, the patriotic citizen and the refined gentleman."

Such was the man who went up and down the western valleys, visiting feeble missions and presiding at convocations and councils. Said a prosperous western man, pointing to Bishop Kemper: "Yonder is the richest man in Wisconsin." "To the worldly," says Bishop Whipple, "he showed the beautiful simplicity of a life of self-denial; yet he was always and everywhere the bishop. In the lumberman's camp, in the Chippeway lodge, in the log-cabin or the city home, men saw in the simple grandeur of his holy life 'the sign and seal of his apostleship.'"

His Achievement

For nearly thirty-five of the sixty years during which he served at the altar, Bishop Kemper traversed the land to which he had been sent. One after another dioceses were erected out of his vast jurisdiction, and at last, when in 1859 the election of Bishop Whipple was approved by the General Convention, he reluctantly surrendered the title of missionary bishop, which he had so nobly borne, and became the diocesan of Wisconsin.

"What had been accomplished? Twenty-four years had passed away, and by God's blessing on the Church he now saw Missouri a diocese, with its bishop and 27 clergy; Indiana a diocese, with its bishop and 25 clergy; Wisconsin, his own diocese, with 55 clergy; Iowa, a diocese, with its bishop and 31 clergy; Minnesota an organized diocese, with 20 clergy; Kansas but just organized as a diocese, with 10 clergy; and the territory of Nebraska, not yet organized as a diocese, with 4 clergy; in all six dioceses where he began with none, and 179 clergymen where he at first found one."

As though this were not enough, he devoted himself for another ten years to the administration of his diocese. He was spared to see his eightieth birthday, on Christmas Eve, 1869, but with the coming of the New Year his strength began to fail. Still for several weeks he discharged his official duties, oftentimes writing his own letters, and to the end—which came on May 24th—he was serving the Church to which he had already given a service almost unparalleled in Christian history. He sleeps well in the cemetery at Nashotah, surrounded by many who were his staunch helpers in that early day; and of him his biographer has justly said:

"The Napoleon of a spiritual empire had passed away—and who would not prefer Kemper's crown to Bonaparte's? The missionary bishop of a jurisdiction greater than any since the days of the apostles—and St. Paul himself had not travelled as widely and as long, for Kemper had gone 300,000 miles upon his Master's service—was gone to his reward. Well had his life borne out the meaning of his name: 'Kemper: A Champion.' With the great Apostle to the Gentiles he could say: 'I have fought a good fight; I have finished my course; I have kept the faith.'"



THE GERMAN BANK, HANKOW

TREATY PORT CITIES IN CHINA: THEIR RELATION TO MISSIONARY WORK

By the Reverend Arthur M. Sherman

DOWN the coast of China, up her great rivers, even to a thousand miles inland, exist the port cities. These important places have been opened by the Chinese to foreigners at intervals during the last seventy years by treaties between China and other nations. China has been unwilling to have foreigners live and trade promiscuously in the empire, but being forced by various wars to open China for the residence and trade of aliens, she has allowed them to live in certain specified cities. These are known as "treaty-port" cities, and foreigners in China other than missionaries (who are allowed to live anywhere) are compelled to live together in these centres.

Even in the port cities the Europeans (as all foreigners are called) do not live in the native settlements. Concessions of land have been accorded foreign na-

tions, and in them the foreign residents live, trade and find recreation. These concessions are almost as much under the control of the nation to which they have been rented as if they actually existed in a colony of their respective governments. They are governed by a local municipal council. These councils lay out wide, clean streets and establish their own police force—khaki-clad Cossacks in a Russian concession, red-turbaned Seiks in the British. Here the merchants from the West build their foreign offices, residences, factories, storehouses, churches and recreation grounds. In fact, these foreign concessions are clean, well-kept little cities of England, Germany, Russia or France, set down by the side of a great Chinese mart bearing the same name.

The settlement is sometimes an international one, as "the model settlement" of Shanghai, the Paris of the East.

There the magnificent banks, hotels, plazas, drives and parks entirely eclipse the small Chinese city. In fact, many visitors go to Shanghai and never see the native town. In Hankow—the Chicago of China—the concessions are separate in government, although to the eye they appear to be one continuous foreign city, extending for two miles along the Yang-tse River. The boundaries between the concessions are well established and defined, but invisible, and a stranger walking along the spacious “Bund” does not know when he has crossed the line from Great Britain to Russia.

Character of the Population

The foreign population of these port cities varies from the 10,000 or more in Shanghai to a little handful in some lonely interior port. But whether few or many, these foreigners form a very important part of the city's population. They are the Commissioners of the Chinese Imperial Customs, with large staffs of foreign and Chinese officers. They are the consular representatives of foreign powers. They are merchants of large interests and of a high grade of intelligence, with the English, German, Japanese or Russian assistants, as the case may be. They are far from being a negligible quantity, and though there are always some who are the flotsam and jetsam of human society from their native lands, many are men who would be leaders in their own lands and are sent to the East because men of large capacity are needed in China to deal with important situations and opportunities.

These port cities are the points of contact between China and the outside world. A strong impression is given in these centres of the character of Western civilization, education, morality and religion. The whole nation is often judged by the few representatives the Chinese see in these treaty ports, and the foreigners resident there are accepted as exponents of the things for which their nation stands.

The Moral Character of Treaty-Port Cities

In the past the impression made upon the Chinese through these numerous meeting places of East and West was not favorable to Western morality and religion. Let it be said, before we proceed any further, that there are many men and women among the foreigners in China who stand for the highest and best things; men and women of integrity and high character, who have deeply at heart the upholding of the Church and Christian ideals in their several communities. The sympathy of such friends is of inestimable help to the port chaplain. But these are in the minority, and the religious and moral tone of these communities has been from the beginning notably lax. This atmosphere was created long ago by men of loose principles placed by the exigencies of peculiar commercial circumstances in the midst of the demoralizing influences of heathenism, many thousands of miles away from home and the restraints of the homeland. That atmosphere has been bettered in recent years, and Kipling's lines—

“Ship me somewhere east of Suez,
Where the best is like the worst;
Where there ain't no Ten Command-
ments,
And a man can raise a thirst”—

while they embody an aspect of the truth, are an overstatement for many places to-day. Nevertheless, the strong atmosphere of laxity and profligacy still continues a menace to every mother's son who comes across the seas to seek his fortune in the Orient. The port city is a place of fierce temptation.

The supports that surround a young man at home—family, friends, the social ideals of his own set, the Church and all the accumulated influences of Christian centuries—are suddenly withdrawn, and the things from which he was shielded at home he finds to be the accepted life of many of his new col-



CHURCH OF ST. JOHN THE EVANGELIST, BRITISH CONCESSION, HANKOW

leagues and acquaintances. And he is urged to the same sort of life by men in whom he sees much to admire—men of ability, and a polish that has come from a good education and a wide knowledge of the world. He is told that it is necessary in a tropical climate to live just such a life as they are living. Many a downward step has been taken during that fatal first month in an Eastern port city.

If ever a man needs a good friend it is when he first comes to live in the strangely fascinating life of a treaty port in China.

Floating Population

In addition to the more fixed population of these cities, the larger ports with good harbors, such as Shanghai, Hankow, Chefoo, etc., have their numbers greatly augmented by the foreign men-of-war that constantly come and go, and by the officers of the many foreign merchant ships that ply between the various ports. Apart from a very few of the larger places, practically nothing is done for the sailors whom we send to China. The "lure of the East" combined with the very worst from the West awaits them. On shore leave, in little knots, the sailors throng up and down the streets. Some-

times thousands of various nationalities are in the harbor at once. They are out for a good time—they have no shore friends. They have no clubs, like the resident foreigners; there are no recreation grounds open to them except on special occasions. Who is to befriend these lads and hold out before them the help and strength of the religion of their home, so far away? Many are the pitfalls spread for unwary feet. Cheap drinking saloons, gambling dens and other places of iniquity bid for the patronage of generous Jack Tar.

America's Share in Demoralizing the East

It is sad to notice that America is sending influences to China to complicate the dangers of the East. The writer had as a fellow-passenger on the Pacific an American who kept a gambling house in the city of Tien-tsin. In the same city the site of the Y. M. C. A. had to be changed because the street that led to it was lined with vile dens, floating the American flag. In Hankow women walk up and down our streets, bearing the name of Americans, and bringing the blush of shame to one proud of his heritage. This is a part of our contribution to China.



Interior of St. John's. This church was recently erected by the foreign community

Relation to the Missionary Problem

Such are the conditions the missionary in these hybrid cities sees. He is trying to tell the Chinese—and to live before them—one thing, while all around him the lives of scores and hundreds of his own race speak more loudly than anything he can say.

To the ordinary Chinese all foreigners are Christians. Is it any wonder that he concludes that his religion is as good as theirs? Is it any wonder that missionaries who are away from the treaty ports and from other foreigners find their work easier, and the character of their native converts better? In the ports the missionary sees his work for the Chinese being daily undone, and he also sees his own people in sore need of help.

Although the Church has gone to China primarily for the Chinese, we cannot leave our own blood unshepherded—both for their own sakes and for the sake of the effect of their lives upon the Chinese. We are in China to advance the Kingdom of God. Anything which is involved in that work is part of our mission. We cannot be interested in Chinese missions and ignore this great al-

lied work which we are now inadequately handling. We *must* work for the men and women of our own race who can do so much to advance or retard the progress of Christ's Kingdom among the Chinese. In Christianizing our own people in China, we will do much toward the Christianization of China. As Mr. William T. Ellis, the Philadelphia journalist has said in his very stimulating recent book, "Men and Missions," "the bearing of the port city upon missionary operations has been hitherto grievously underestimated or else ignored. Few more difficult tasks are before the men of the churches of America and Europe than this one of making the port cities truly representative of the highest civilization of the West, especially in respect to ethical, moral and spiritual phases."

Responsibility of the American Church

The American Church has a peculiar responsibility for the cities along the Yang-tse River. The Church of England is at work in North, South and West China, leaving this as the field for the Episcopal Church of the United States. The port cities in this section



GRAVE OF THE FIRST BISHOP OF HANKOW IN THE ENGLISH CHURCHYARD

have a large proportion of Englishmen in their population. Many of them are nominally Church of England men. The Anglican Church has a prestige which opens many doors to its missionaries. At one time the English Church maintained services in various ports. The government built an occasional church, and chaplains were sent out. These were withdrawn many years ago, and now the American Church is responsible for Chinese and foreigners alike—so far as the Anglican Church is concerned. Bishop Roots, realizing this responsibility, has appointed in each port city one of his missionaries as port chaplain, and wishes them to give as much time as they can spare from the pressure of other districts to the work among the foreign residents.

In Wuhu the foreign community are raising money to build a church for themselves. In Hankow, the largest port city in this district, the English-speaking community have recently built an attractive and convenient church building (to replace an older one); they pay part of the chaplain's salary, and have now begun in the churchyard a house for his residence. They greatly

appreciate the time given and the work done on their behalf.

The Present Need

We cannot yet, perhaps, send out men to give their time exclusively to port city work, but we should send well-qualified men to give at least a part of their time to this work. Most missionaries are overworked; many of them doing the work of two or three men. By sending more workers to relieve them, some of the older missionaries here and there can be in a measure released for this work among the foreigners. This can, however, be only a temporary arrangement. We look forward to the time when in the larger ports, and especially in Hankow, there will be a chaplain who will not have to be a double-barrelled man, but can give all his time and strength in the work for English-speaking people. Money is also needed to help in the support of men for this kind of work. Parish houses are needed for the maintenance of work for sailors and others. And a pressing need in Hankow is for a library to circulate wholesome literature among the port residents.



KEEPING COOL IN JAPAN

This is the famous Gojo bridge over the Kamo-Gawa (Wild-duck River). In the bed of this stream, just beyond the bridge, they crucified the early Christians, and in the middle of the bridge began the struggle which overthrew the Shogunate and introduced the history of modern Japan. A unique use of the bridge is here shown: Platforms with short legs are placed in the bed of the shallow river; a bamboo shield overhead protects from dust and rain. Here the Japanese drink tea and hold social converse during the hot weather

CHRISTIAN UNITY IN JAPAN

By the Right Reverend Sidney C. Partridge, D.D.

I WISH to express a few thoughts on this all-important subject, which have been called forth by recent evangelistic experiences in the Missionary District of Kyoto, and to try to make it clear that there is one form, at least, in which that which we are all so earnestly longing for, working for and praying for has already, by God's grace, been actually obtained.

Quite naturally, there is no place where the subject is brought more vividly to the minds and hearts of all Christian people than in the foreign field. "Here, if anywhere," men say, "is the place where we should present a united front to the foe. Sad as our divisions are at home, in nominally Christian lands, they are inexpressibly more so, when we stand side by side in the

darkened Orient, with the one open Word of God clasped in our hands, and the One Faith in our Divine Lord proclaimed upon our banners." "Let us all," they say, and say truly, "strive to unite our forces there. Let us make one great and final effort for our own credit, for our own protection and, above all, for our own success, in the concentration of missionary strength and effort."

In this connection, it is always important to remember three things, which, while not making the call for unity any less urgent, yet may serve to modify the subject somewhat in people's minds at home and restrict a certain amount of criticism passed upon those who, with love and charity for all, are trying to be loyal to the great commission in preaching the Gospel to every creature.

And, first, it is—however sad and regrettable it may appear to us—a hard and potent fact which we must recognize and face, that the divisions of Christendom are already in the mission field. They are there in all their infinite variety; they have been there—many of them for a very long time, with new ones arriving every day—and they intend to stay. “Can you not,” as many a good, earnest soul has pleaded, “Can you not, ere it is too late, call them all back home again, and beg them to reconsider their positions and return as a united body?” *No.* The day has long since gone by for that; if ever it existed at all. They are all there—not in temporary, folding tents, but in very permanent and lasting buildings of brick and stone; they have brought all their personal, institutional and theological belongings with them, and we must face the problem exactly as we find it.

Secondly—and this may seem, at first, to be the saddest fact of all—they have brought the sectarian spirit with them in all its potency. They have transplanted it into the native soil, they have tenderly nurtured it, and they naturally expect and rejoice to see it take root and grow.

Thirdly—and this flows as a natural consequence from the two foregoing statements—the problem of Christian Unity is practically just the same abroad as at home.

We are not dreamers, we are dealing with facts and stern realities. We are studying the problem there just as earnestly as people are at home. At the same time, just because the problem is identical in East and West, we cannot, in loyalty to the Church that has sent us forth, afford to compromise in any way her position or to give up any portion of her divine heritage that we could not do at home for the sake of a paltry, temporary and illusive gain. In this, the Orient and Occident are one.

I turn now to a brighter side of the picture and to the correction of what I believe to be a very popular error, namely, the idea that the divisions of

Christendom are the greatest bar to the success of missions. An experience of over a quarter of a century in two of our largest mission fields has convinced me that this is largely a misconception, and that the state of things abroad which arises from our ecclesiastical divisions is grossly exaggerated in people's minds at home. It is based, in the first place, upon a wrong system of reasoning, and it overlooks, if it does not ignore, that very vital and effective unity which practically is ours, by God's mercy, already.

There are always, let us remember, two kinds of Orientals that we have to deal with when we come to discuss missions or any other kindred and international subject. There is the real creature of flesh and blood whom the missionary meets face to face, and whom he has to deal with day by day, and there is the ideal creature who is conjured up in the mind and imagination of Church-folk at home. The former is the one who actually lives in the Orient, who tills its soil, eats its food, wears its garb, and inherits all its traditions of the past. He is the product to-day of all the blended systems of philosophy, ethics and religion that have swayed and guided his ancestors, and it is to him, and not to the ideal personage who springs from the fertile American Christian's brain, that we are commissioned to bring the Gospel. He worships his own idols and—it is all important to remember—he does his own thinking, both about his own religion and about the one that we bring and offer to him. He claims the right and privilege of doing this, and he is most surely, by God's permission, entitled to it. Yet this is the very thing that we at home are constantly denying him. We insist, in spite of the continued protests of missionary and convert alike, in doing our Oriental brother's thinking for him. We attempt, by a sort of telepathic system, to project our Western logic into his Eastern brain, and we draw his conclusions for him. Then we go ahead and erect an elaborate structure of arguments on this foundation—and

smile complacently when we finish our reasoning and are confident that we "know it all."

As a matter of fact we know little or nothing about it. The Oriental, whom we have treated as little better than an automaton, will either look stolidly indifferent or smile that historic smile of his ancestors as he recognizes the utter unfairness and absurdity of our position. Let us, just for once, come to our senses, and do him at least the justice—if not pay him the compliment—of asking him to tell us honestly and candidly just what he thinks about it all.

Out of the myriad questions and subjects to which all this applies, let us choose just this one before us. Let us ask honestly and frankly whether it is actually true that he cannot accept Christianity because of its divisions and whether he really says to us—as thousands of American Christians believe he does: "I cannot accept the teachings of Christ because all is in such confusion. Your voices and messages are so different that I am bewildered and cannot tell which is right. Go home and agree first of all among yourselves, before you come out here to preach a new religion to me. In the meantime I will abide peacefully in the faith of my fathers, where all is peace and harmony and the sectarian spirit is unknown. What was good enough for the old folks is good enough for me," etc., etc.

Does he actually talk like this—ever or under any circumstances? Yes, under one circumstance only, and that is when the European has hypnotized him and put these ideas into his head. Not otherwise. He doesn't talk that way himself because he knows perfectly well that his own religions are split up into divisions infinitely worse than ours. Buddhism, for instance, presents before his daily life a vision of sectarianism that is unknown in Christian America and can only be paralleled in the nearer Orient in the spirit and scenes that we witness around the Holy Sepulchre in Jerusalem.

Did any Asiatic seeker after truth ever

really and sincerely say, as our popular magazine articles credit him with saying, "I cannot accept the Old Testament because of its miracles"? Anyone who knows him, knows that this is arrant nonsense. On the contrary, he wouldn't have any use for an Old Testament without miracles. He looks for them; he expects them; they accord in every way with his conceptions and his training. He knows the book, he accepts it, he loves it, and the meaning of its sacred pages flashes in upon his mind more quickly than it does upon that of any European or American, because he lives in the Old Testament world, and we, unfortunately, have schooled ourselves out of it.

I hasten to the closing thought, which presents a fact for which we all must feel profoundly thankful; it is briefly this: Christianity—as presented by any of the large and responsible missions from England or America, for I confine myself to these and exclude many of the smaller and fanatical presentations of the truth—stands, in the Japanese mind and before the Japanese religious world, for three great things, viz., Truth, Purity and Righteousness. It not only teaches and enforces these, but it gives men the power of the Spirit to obtain them and so to rise to a newness of life. This is its unique characteristic and this is what everyone sees and knows. This is the secret of its success because this is the secret of the failure of all the native religious systems.

By our fruits we are known. This is the great test which has been applied, and Christianity in all its great and honored forms has nobly stood it. This it is which in the native mind is the one great thing of vital importance which overshadows all else. This is the thing which binds together, with a force utterly unappreciated at home, all those who are called "*Kurisuto - kyô - sen - kyô - shi*"—"Preachers of the Teaching of the Christ" in the great Oriental world. This much of Christian Unity we already have in the Empire of Dai Nippon. For it we devoutly thank God.



THE UNDERGROUND STORE OF THE OVERLAND POST

WITH THE OVERLAND MAIL

By the Reverend Maxwell W. Rice

SELDOM was the missionary more agreeably surprised than when the mail stage which had picked him up from the train at Ajax, Utah, drew up at an old ranch. The corrals and stockyards were empty and dilapidated, but the adobe and log houses seemed in good repair, though only one of them appeared to be occupied. The low buildings with either dirt or thatched roofs, all covered with the white alkali dust, presented so foreign an appearance to the missionary that he jumped out of the stage to take pictures of the rambling outlay of buildings, sheds and fences. His surprise grew as he looked over the establishment. Connected with the occupied building is a huge underground store. As the traveler climbed back into the stage he asked the driver what it all meant; what so large an outfit was doing among the scattered ranches in Rush Valley. The driver was a Civil War veteran—with a wooden leg, of course—a driver of the



A snapshot at the missionary

good old type that takes considerable personal interest in the passenger. "You ought to have told me you were a tenderfoot," he replied with a twinkle in his eye. "I thought you had been over the line before. We are on the old 'Overland Route,' and this post was one of the important stops of the 'Overland Mail.'"

A minute later he asked, "How far did you say you were going?" The missionary said that he was going right through to Ibapah in the Deep Creek Valley. "I guess you are not going right through," the old fellow answered; "no stage runs out of Vernon until to-morrow, and Deep Creek is 120 miles from Vernon. What are you going way into that country for? Mining prospector; I guess that's what you are." He said this eyeing my wide felt hat, corduroy shirt, khaki trousers and leggings. It is sometimes unwise to let men know at once what your business is, but realizing that seldom, if ever, did missionaries go through this country it was only fair to let the route know that once at least a missionary had been a comrade. I gathered along the line that Deep Creek did not have a very good reputation; it is too remote from law. A valley whose mail arrives three times a week by staging 130 miles of desert is a place where hot temper and quick act have the right of way; where the people still cling to that rough, lawless, violent way of life once prevailing in the west.

But what interested me more at the time was the fact that the entire 130 miles of stage line was itself part of the old "Overland Route," and I was to travel the whole way with the "Overland Mail." It is perhaps the only part of the "Overland Route" over which the mail stages still run.

It was past noon when I reached Vernon, where I was to spend the night. Vernon is the agricultural centre of Rush Valley. (It lies about seventy miles southwest of Salt Lake City.) The thirty houses of the town proper provide for a population of over a hundred. Ranches are to be seen thinly

scattered up and down the valley, wherever there is water. One store, a school, and a Mormon meeting-house were the only buildings not used as homes; the post-office being part of a private house.

The sun was blazing upon the alkali dust as I walked up the white road to the Pehrson ranch. They took me in for the night. When the heat let up I went about the town to see if it would be possible to hold a service that evening. The town was solid Mormon. I believe it contained but one Gentile—myself. So far as I know, the Episcopal Church had never held a service there. Hence I thought it about time we were heard from. I went to the trustees of the public school and asked to have the use of the school-house for a service. Though every one of them were good Mormons they were willing to let me have the school; but one of them, who had heard of the Episcopal Church, at once invited me to hold my service in the Mormon meeting-house, as there was neither lamp nor organ in the school. I accepted this kind invitation, and immediately visited every house, inviting the people to the service.

It took some time to find familiar hymns and an organist to play them, but the service finally began with at least thirty people in church and a dozen outside. A quarter of the population of the town is not bad church attendance anywhere. As the town had never seen the Episcopal service I gave them the real thing—vestments, prayer book, and all. I explained what the service meant as I went along. Then, beginning my sermon with the strongest point of contact I could find, I tried to make them feel that the business of a Christian Church is not to be continually defending or propagating its claims to infallibility; for "Blessed are the meek" applies to churches as well as persons. One of the congregation walked back to the ranch with me. He asked me why I did not believe God had flesh and bones! The Mormons think of God as an all-powerful man.

The next day I said good-by to my



Ready for the desert

kind hosts and started on the 120-mile drive to Ibapah. There were three of us in the stage. Mr. Walters, who has the mail contract, and a man wearing a chauffeur's cap, occupied the front seat. I had the second seat, but not to myself, for mail bags and water-bottles took up their share of the canyon wagon. A canyon wagon is a strong cart with brakes, and with a white canvas top as protection against the sun.

The range between Rush Valley and Skull Valley is low and not hard to cross, but high enough to give at Point Lookout a fine view of the mountains

and desert valleys to the west. As we descended into Skull Valley the sun set over a desert as flat as the ocean. It is rightly named the "skull" valley, for bleached bones of various animals lay along the roadside, showing plainly what happens when one gets too far from water. Range upon range of desert mountains rose blue against the sunset; some of the mountains showing those strange shapes seen in pictures of the desert.

At Simpson Spring we ate a faint supper, changed horses and driver and set off in a dust storm. Columns of



CLIMBING THE DESERT RANGE



CALLAO, ON THE EDGE OF THE DESERT

alkali dust travelled past us like water-spouts at sea. Our new driver was a typical cowboy. He stuttered so badly, however, that conversation was impossible. But he could swear without difficulty. Consequently his sentences began smoothly and ended equally well.

We reached the Dugway Mountains about midnight, and lay down in the brush under the stars, glad to rest our backs from the jolting and wrenching of the wagon, while the driver watered and fed his horses. Then on foot we climbed the pass, experiencing no difficulty in finding our way, because starlight on the desert is exceptionally bright. The long descent was made at a lively pace. About one in the morning the nigh horse fell in a heap and was dragged before the brakes took effect. We jumped, and found the wagon tongue broken off midway. It was soon spliced with rope and once more we were rattling down the mountain.

Once upon a time to ride with the "Overland Mail" was an exciting experience. The man on the seat beside the driver carried a gun across his knee, and all were on the look-out for Indians or for hold-ups! That night it was exciting, for we were twenty-five miles from water, going down a mountain range in the dark with our wagon-tongue

broken in such a way that another fall would probably have driven it into the horse's side.

At five in the morning we reached Fish Springs, where John Thomas gave us a hearty breakfast. The man with the chauffeur's cap went no further, as he here recovered the motor cycle he had come in search of. The way now lay over the Fish Springs Mountains. Hitherto we had given the Great American Desert a wide berth; we now descended directly upon it, and hour after hour jogged across its southern shore; for it lay like a great ocean to the north. At times we could see lakes with islands, and trees, and even cliffs rise from its expanse, apparently but a few miles away. It seemed hard to believe that such sights could be illusion. One cannot blame the traveller for leaving the road and following the lure of these desert mirages to quench his aching thirst.

Callao lies on the edge of the desert a few miles east of the Deep Creek Range. It is over eighty miles from a railroad. Now came the most tiresome part of our journey. Stage-riding over desert valleys and mountain ranges is bad enough when the traveller is fresh, but after a night of it, in fact after more than a solid twenty-four hours, it be-



A mining camp in the desert; the ore is carried 70 miles

comes slow torture. And, furthermore, each hour of torture took the missionary miles further from civilization, toward a destination where he had not to expect kindness or courtesy in any form. The driver was perhaps a type of the people to whom he was going. Fearless and independent and strong—the kind that will do hard work for months, and then go on a debauch that spares neither himself nor the people who get in his way. From sitting half asleep he would start up, swear at his horses, lashing them so suddenly that the seat went over more than once into the back of the wagon. These drivers size up their passengers in five minutes, and a nervous passenger has a hard time of it. But if one snores gently through the maddest plunging of the horses the show is the sooner over. It was just dark when we rolled, in clouds of dust, down the western slope of Deep Creek Range into Sheridan's ranch at Ibapah. Sheridan took me at once to supper, which was my first square meal since leaving Vernon.

The sun was long up and the day hot before I awoke in my cabin next morning. I had reached my journey's end,

but I had not come to Deep Creek for the sake of that stage-ride, even though it was quite an experience to travel in 1910 with the "Overland Mail," much as my predecessors had done in the fifties. No! My mission was not to search out the "Overland Route," but to hunt up the teacher of the Ibapah school, who had written Bishop Spalding that she had herself started a Sunday-school in a valley where there had never been one—nor a church within one hundred miles. She wrote that she was leaving, and hoped he could find some way of carrying on the work. It was a bit disheartening to learn that she had already gone over into Nevada to "Eight Mile Ranch" for a visit. So I found myself once more on the "Overland Route," travelling this time with an Irish ranchman. He was looking for his cattleman, who had gone off on a spree. We found him in the saloon, with a broom for a crutch and a huge bottle in his hip pocket. He had been thrown while riding wild horses, and "kicked up" a bit. The Irishman was quick-witted. He laughed hugely over the man's crutch, set him up to all the drinks he wanted, and a few more,

just to make sure he would not want to go back for more. Then he brought the crowd out for me to take their picture. Once more he took them in for drinks. When they came out I saw that if I wanted to reach "Eight Mile Ranch" in a hurry I would best change my method of travel. I exchanged my seat in the wagon for the cattleman's horse—a change that met with welcome all around. So I rode off across the Nevada line to the ranch where the teacher was staying. I found her not lacking in weight, wit or energy. She had lived in four continents, and she was quite positive that no place she had lived showed greater need of a church than Deep Creek. We planned to hold a special Sunday-school service at three o'clock Sunday afternoon.

My hosts of the "Eight Mile Ranch" made me welcome, and showed me over the ranch house. Like the first ranch I came upon after leaving the train, this too, the end of my journey, was a post house of the "Overland Mail." They showed me the doorway by which the stage entered the house before the passengers were unloaded, because more passengers were killed in getting in and out of the coaches than in any other way. So this ranch house was built something like a fort—the old loop-holes in the walls could still be seen, through which rifles were trained upon the Indians. The graves are outside, where the murdered were laid away.

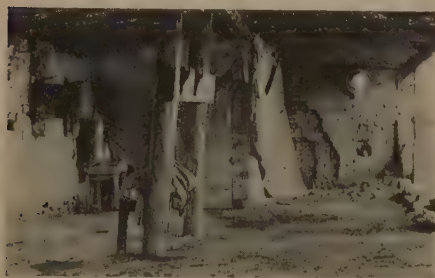
The next day I was up at five, and spent the day in the saddle, visiting the

neighboring ranches, inviting the people to the service. Their friendliness greatly surprised me. That night I rode back to the ranch to a big birthday party for one of the two Greeks employed there. About twenty-five men, women and children sat down to a splendid meal, after which "Chris"—the other Greek—helped him entertain us by dancing Grecian and Turkish dances. He carried a table in his teeth as he danced—with a boy sitting on the table. Then everyone danced; no social distinctions are made between servant and master, Greek or American. They eat together and dance together. There is real democracy in Deep Creek.

You also see the real West there. For on Sunday, in search of a horse, I came upon a ranch where they were roping and branding wild horses. After lunching with these broncho-busters they took me out to the corral to see the sight that has made the cowboy famous.

That afternoon the school-room was quite filled with women and children—all coming by wagon or on horseback. A few men came. The Sunday-school did not begin promptly, because there is only sun time to go by. Clocks and watches vary a whole hour. Miss Evans, the school teacher of Ibapah, and their Sunday-school teacher as well, has become heartily respected throughout the valley. The people came to say good-by, as this was her last Sunday. One ranch was giving an ice-cream party that afternoon, but the hostess left her party to drive up to the meeting. It is hoped that Miss Evans will return to the school next year. Several volunteered to take the school for a Sunday in turn in her absence.

The Gosiute (pronounced Goshoot) Indians once ranged this part of western Utah. One small tribe of them is still left in Deep Creek at "Fifteen Mile Ranch." A couple of days later, when I reached their village, Jake, the aged chief, sent a lad on horseback to arrange for church. The youth soon returned to ask me over to the main village.



Where "the stage entered the house before the passengers were unloaded"



EIGHT-MILE RANCH

We rode together—Indian and white. Tying our horses to a cart-wheel, we entered a yard in which the people had gathered to play cards. A blanket was spread on the ground for a table. At the corners the players were seated with their money piles. All looked up as the white man entered.

It was 6:20 P.M.—two hours of daylight left. The Indians wanted to finish their game. But as I had had a hard time to find their village even by daylight I did not want to find the "Eight Mile Ranch" by starlight. So I pulled out my watch and said: "I go back at seven. I came all the way from Salt Lake. May be so you don't have preacher come again." There were low grunts from the players. Slowly one of them rose, kicking over his cards as a signal that I could have the floor. The game was at once cleared away. I sat; they stood and sat around me. A woman came out of the hut and laid her papoose against the wall. Many of these Indians had never heard the story of Jesus Christ, but they had seen a picture of the Crucifixion. When I spoke of this they wanted to know what it meant. They had never heard the Lord's Prayer, so I tried to teach it to them. They seemed much interested. They had no Bibles, but none of them could read, so they did not want any. I knew they had

a school, so I asked about it. They handed me, with great ceremony, a sealed letter. I rose to receive it, broke the envelope, and sat down to read it to them. It was the report of the school teacher, Charley Broom. There had been school in the village just one month. Charley Broom had fourteen pupils. I tried to read their names, to the huge delight of my audience.

Then I rode away, stopping at the chief's hut to say good-by. He charged me to tell Salt Lake people that "Gosiute he good Indian. White man like Gosiute, Gosiute like white man." The reason for this commission is that they are afraid of being put on the reservation. I thanked them for their courtesy, and told the chief I would carry his message to the outside world. That meant once more 140 miles with the "Overland Mail"!



Simpson Spring in a dust storm

A LIGHT SHINING IN DARKNESS

WHAT A CHRISTIAN UNIVERSITY IS DOING IN THE HEART OF CHINA

THE past year will always be regarded as one of the most important in the history of the development of the educational work of the American Church Mission in Central China. The great event of the year was the incorporation of Boone College, Wuchang, as a university—an event which marks a culminating point in the plans and work of nearly forty years past. Step by step the school advanced from very small beginnings, and this year of incorporation has been a year of growth in all directions, the numbers in residence, including the Boone preparatory school, being by far the highest recorded.

In 1901, after the Boxer outbreak, Boone School was reopened with less than 100 boys. This term we have reached a total of 420 students, all resident. The total number of *Christian* students in residence during the spring term, 1910, was 131, much larger than the whole school ten years ago.

The Future of Mission Colleges

There has been much uncertainty in the minds of many people as to what would be the fate of mission colleges in view of the development of government institutions. Up to the present time there has been no falling off in the numbers attending mission colleges in this centre. The Wesleyan High School, situated about a mile away from Boone, has more than doubled its numbers during the last five years. Whatever the future may have in store for us, at present the demands upon us are greater than ever. The probabilities are that the fate of our mission colleges will depend upon the value of the education provided, and the efficiency of the work done. As yet, the most efficient educational institutions are the missionary colleges. As the government schools

grow in efficiency there may be more competition, but there is not likely to be any falling off if the standard of educational efficiency is maintained. Parents and friends of students appreciate the better discipline of our institutions, and the fact that we are Christian and require attendance at Christian worship on the part of all our students has not as yet created any difficulty. Parents who are not Christian appreciate the moral value of the training given in Boone, and they prefer the stricter discipline of a Christian College to the laxity of many government schools.

Extension

A most important development has taken place this year in the closing of St. Peter's Hospital, and the handing over of its buildings for college purposes. It is proposed to reopen the hospital in another and more suitable part of the city, where its usefulness to the people in general will be greatly enhanced, while at the same time giving to Boone an opportunity of greater development. The step taken this year is part of a policy adopted by the bishop with the unanimous approval of the mission some three or four years ago; a policy which has for its object the strengthening not only of Boone, but of the work of St. Hilda's School, and all our educational work. The whole of the mission compound, which formerly domiciled all our institutions, is to be given up to the university, and the other institutions are to have separate compounds in more advantageous situations, where the work of each can have more room for expansion. A fine plot of ground of over four acres has just been purchased for St. Hilda's School, outside of the city and about fifteen minutes' walk from our present compound. It is proposed in the near future to remove St. Hilda's to this bet-

ter situation, and to hand over the present St. Hilda's property for the use of the University. The accomplishment of this plan will be of immense advantage to both institutions. St. Hilda's in its present position has no chance of growth, and Boone cannot now extend any further without taking in St. Hilda's property. We have also just completed the purchase of a plot of land long desired, and known as "Naboth's vineyard"—but now to be called the "Leonard Extension"—upon which we are planning to erect a new school-house which will add greatly to the accommodation and increase the efficiency of the preparatory school.

The completion and opening of the new library building during the past year has added another branch to our equipment, the value of which to our own students is beyond telling. The library is not only intended for the use of our own students, but its privileges are to be extended to government and other institutions in this centre. At the opening ceremony the director of education represented the viceroy, and the president of the Provincial Assembly was also present and gave a good address. The opening was a great occasion, the large hall being crowded with Chinese and foreign guests, together with the students of Boone. It was such a sight as had never been witnessed before in Wuchang, and will tend to bring our university into still closer touch with the officials and citizens of this great city.

Things that Press

Our most urgent need at the present time is the enlargement and strengthening of our teaching staff. The present staff is quite inadequate to meet the demands upon us. We need at once a good scientist to take up the scientific teaching which is essential if we are to satisfy the demands of the students who are eager for a scientific training. We need a well-equipped classical teacher. We have been compelled to introduce Latin into the curriculum in order to meet the needs of students who are look-

ing forward to taking courses in American and European universities.

We also need a man able to teach philosophy—a subject most important at the present time for the young men of China. A great work of reconstruction in Chinese thought, and the comparison, criticism and, where possible, the harmonizing of Chinese philosophy with Christian philosophy, will be called for in the near future. Such a teacher will need to make a thorough study of the Chinese language, and especially to master Confucian thought in order to be effective as a teacher and lecturer. China at the present time needs the trained philosophic and ethical teacher even more than the scientist. Our students are beginning to take a great interest in ethical and historical studies, and these studies should be encouraged, for they will afford light and leading in the great work of reconstruction which must take place when China enters in real earnest upon the path of reform.

For the school department we should have trained teachers, able especially to teach the English language. It may be regarded by some as unfortunate that so much work has to be done through the medium of English. This, however, is a matter over which we have no control. English is demanded, and the students go where they can best obtain it. It is essential that the teaching of English in the preparatory departments should be as efficient as possible, in order that students may enter upon the higher departments of study with a good working knowledge of the English language. So far as now appears there is not likely to be any falling off in the demand for English. Certainly the student who has taken his college course in English has great advantages over the one who knows no language but his own. Such men at present are taking the lead in all departments of work, whether in Church or State. They are the most influential among the young men of China to-day, and they will have much to do in shaping the China of to-morrow.

Again, we need more buildings. Our college chapel is too small to accommodate all our students. We have always made our Church service a most important part of our work. Although so many of our students are non-Christian, all attend regular church services daily. During the past term the chapel has been very crowded, and in the hot weather the necessity for close seating made it very uncomfortable, which was a great drawback to the interest and profit of the services. The boys of the preparatory school are not able to attend service in the chapel, as there is not room for them. We should double the accommodation at present existing.

Also, we urgently need a science hall equipped for teaching all branches of physical science. Our work is done at present under great difficulties for lack of proper laboratories and apparatus. Then, too, we need a large assembly hall, in which students and visitors can gather on public occasions. The new library affords at present a place for public lectures and for ordinary meetings, but it is too small for the purposes of a general assembly room, and was not intended permanently for such purposes.

The Outlook

Much is being said and written in all parts of the world about the outlook in China. There are certainly many things to discourage the true friends of China. It is generally believed that the educational system of China has undergone a complete reform. This is perhaps true, on paper, but those who know most intimately the educational conditions at present existing are not by any means optimistic. In giving up the old much has undoubtedly been lost, and the new is as yet so crude and imperfect that one is disposed to think that the losses in transition have outweighed the gains. One thing, however, is certain: that the old regime in education cannot be restored, though the new is so very unsatisfactory. There is greater need than ever for well-equipped Christian universities. Our American Church col-

leges have taken a leading part in the educational developments of recent years. If we are to fulfil expectations and measure up to our responsibilities, both St. John's and Boone must be greatly strengthened. It would be well, too, if some method of co-operation could be devised so that these two Church institutions might be worked with greater economy and efficiency. The distance between them is very great, and there are hindrances of various sorts, some of which it is impossible to overcome. At the same time, some kind of co-operation is possible, and ought to be attempted.

Perhaps it is difficult for people in America to realize what a vast problem the Church has on her hands in this great empire, and how very inadequate are the forces now at work. Our educational institutions are the places in which the Chinese workers must be trained, without whom, humanly speaking, the evangelization of China is impossible. Boone has done much for the Church in the large number of trained workers she has sent into the field. We desire that her influence in this direction should be vastly increased. If we are equipped for the work, especially by a larger staff of trained and earnest workers, we are confident that Boone can be made a still more potent factor in the evangelization and Christian education of the dense population in the midst of which she stands as "a city set on a hill."



The *New York Evening Post* publishes the following item:

ACCORDING to missionary statistics Africa is fast losing the right to be called the Dark Continent. In it are to be found to-day 2,470 missionaries, assisted by 13,089 native Christian workers. There are 4,789 places of worship, 221,856 communicants, and 527,790 professed adherents. In the 4,000 missionary schools are 202,390 pupils. There are ninety-five hospitals and sixteen printing establishments under missionary conduct and control. A chain of connected missions reaches from the Atlantic to the Indian Ocean.

HOW THEY OPENED THE CHAPEL AT MACAGUA

By Archdeacon Steel

ALL readers of THE SPIRIT OF MISSIONS (and that should mean every man and woman and child in the Church) will remember the vivid picture of Bishop Knight's service at Macagua-Arabos, which was printed in 1908. At that time the good bishop wrote below his picture an appeal for a sum of money large enough to erect at this place a modest chapel. A quick response came from the Sunday-school of Trinity Church, New Haven, Conn. Work was begun at once, and the work on the edifice was completed and the building was formally opened for divine service on August 7th.

Not only the inhabitants of the pueblo, but all the countryside, turned out *en masse*. The roads and lanes leading to the little town were filled with men, women and little children, some on horseback, many on foot. According to the custom of the country the manes of the little Cuban ponies were trimmed short, and their tails were plaited, tied with colored ribbons and fastened to the skirts of the saddles. The men were dressed in white, their heads shaded by the great *sombreros*, or broad Panama hats of all shapes; from their belts were swinging their *machetes*, or broad swords, which every Cuban farmer carries.

Had you seen them filling the roads and lanes in every direction, and heard the clanging of their *machetes*, you would have been sure that another "revolution" was beginning; and it was indeed so! But the war-cry this time was not "*Vive Cuba libre*," but "Onward, Christian Soldiers," and "Fight the Good Fight." It was a "revolution" in morals and in the habits of a lifetime. A new people was awakening to the beauty and the glory of "The Church of the Living God," for which they will some day be ready to live and die if need be. Their war-cry will be "*Vive la Yglesia libre y pura*." (Life to the pure and free

Church!) "Thank God for a pure branch of the Catholic Church, in which there is a clean priesthood, the Apostolic Faith 'once delivered,' the Gospel preached and the Sacraments administered un mutilated to the poor as well as the rich! Praise God from whom such blessings flow!"

To announce the hour of the service the little bell jangled in the belfry, and the air was filled with the *whisssh-boom* of rockets.

A procession was formed in the sacristy, consisting of the members of the choir, and the clergy, preceded by the crucifier, but it was with great difficulty that they could enter the chapel because of the crowd. All the people of the pueblo were there, in addition to the multitudes of *guajiros* (country people); also the *alcalde* (mayor), and the chief of the police, with other notables. The great congregation overflowed the building and the people stood at the doors and windows trying to catch some of the "words of life" which fell from the lips of the consecrated priest. The Rev. Francisco Diaz, who originated the work at Macagua, was the chief ministrant, delivering the sermon and celebrating the Blessed Sacrament, at which fifty-one people received. Mr. Diaz was assisted in the service by the Rev. Sergio Ledo, the missionary in charge of this work.

After the recessional hymn the national hymn of Cuba was sung, in which the whole great multitude without and within the chapel united with ringing voices.

At the close of the service the little bell tinkled away, the rockets sped and cracked, and the roads and lanes leading from the pueblo filled with the *guajiros* and their families homeward bound, echoed with Cuba's hymn, and snatches from "The Songs of Zion." It was a red-letter day in the annals of Macagua-Arabos.

PLANTING THE UNKNOWN CHURCH

By the Reverend F. W. Crook

The writer is stationed at Ukiah, Cal., in the District of Sacramento.
The account he gives is typical of much of our Western mission work.

MY work covers a population of 26,500 souls scattered over the whole of Mendocino County, Northern California, containing 3,780 square miles. I am the only clergyman of our Church that has ever labored in this county, and until ten years ago the Episcopal Church was as unknown to the great majority of people in this county as is the Grand Lama of Thibet, or the doctrines of Buddha—absolutely so! Yet in this county, intensely un-Roman, that Church has six Capuchin fathers, and is vigorously pushing on with an eye to the future.

It is often asked—not unreasonably, on the surface—"Why send men and money to California, Oregon and the Far West, when right at our door are millions unconverted?" The answer can best be given by an object lesson. Thirty to sixty years ago the same was said regarding Missouri, Kansas, Tennessee. When Bishop Tuttle first went to Missouri he showed me a long list of towns having then from 1,500 to 3,000 inhabitants, which never had services. In those days his diary for Missouri read: "Tuesday, held services in the South Methodist Episcopal Church, Podunk. Friday, held service in the Campbellite meeting house, Skookum," etc., which meant that these Christians, more alert, because more earnest than we (there's the truth) had not disdained the common folk in these 1,500 and 3,000 towns, while we, in those states, were an "unknown tongue."

Come now with me to Mendocino County. Here are well-to-do men of forty, fifty and sixty, children of the sturdy, plain folk whom we neglected in Missouri, Kansas and Tennessee. They are leaders here in wealth and education. They are staunch Baptists, Methodist

Episcopal (South) and Campbellites. They assume a patronizing air toward us as a mere "city religion," a rich man's creed. Hence here, to this day, the Presbyterian Church is an exotic, and ours a mere seedling just planted on difficult soil. Are we to repeat in the smaller towns and sparsely-settled spots of California the grave neglect of which we were guilty elsewhere? If so, in twenty years we shall be dignified embalmers of a Church that is dead *in the State*, whatever it may be among the refined in the cities.

The headquarters of our Church for this county are at Ukiah, the county seat. We have built, by the *actual denials*—and my experience is that few places make *real* denials—a neat church, 24x50, costing nearly \$2,000. Our people here are *poor*, spelled all in double-sized capitals—except one or two families.

From Ukiah I go by rail to Willits, a small agricultural town of about 1,000. Here a South-Methodist pastor alone is resident. Our Church people are ministered to in the ration of time I can spare. From Ukiah we go over the mountains, up, up, by four-horse stage, until from the pass 2,400 feet above sea-level you look, about 4 p.m., across unlimited square miles of redwood timber; while far away, on a clear day, lies the Pacific Ocean, with the coast of California stretching away to the north. After riding till evening we reach a little logging railway, and are whirled down through glorious scenery to Fort Bragg, a lumber town by the sea. Four years ago we were utterly unknown here. I opened our work in a hall, and as there happened to be descendants of eastern and Wisconsin people here, the prejudice

had been largely broken. Many had attended our services in the East or Middle-West, and the result is that with a monthly service we have fifty-one communicants. Of course many of the population are Swedes, and turn their younger people to our Church.

In winter we reach these missions by roundabout ways; first by rail, then by that sure but excruciating device—a buckboard, wherein, by quick lessons in anatomy, you can tell just how many bones are in your body. Wet, cold, hungry, you reach the town. When? That all depends whether you can walk far in the mud or prefer to bump slowly in the buckboard. Returning in winter, you may find all bridges washed out, and taking “the boat,” a lumber schooner, travel 135 miles by ocean to San Francisco, thence by rail 113 miles home to Ukiah. You have been in all 300 miles, by every device of transportation, to get sixty-five miles in an air line.

I think few realize the great pleasure that comes from all this new work. For many a soul the Church has a new message, a something which—gratefully acknowledging all that our fellow-Christians of other names may do—no other religious body gives. And counted as work in older places is counted, this missionary work is the cheapest and the most productive one could imagine. Wonders are being wrought in Northern California, while the foundations for the future are laid wide and deep.

HOW LONG?

To the Editor of THE SPIRIT OF MISSIONS:

HOW long is the Church to be asked for such large sums (\$1,200,000 for this year) for Church expansion and maintenance? This is a fair question and ought to be answered for the satisfaction and encouragement of those who have not the subject well in mind. We may reply, in one sense, *forever*, and in another sense probably for *half a cen-*

tury. The time will never come when we can say to the Church at large, “Now our missionary work is completed; you good people who have been so generous all these years may henceforth be relieved. Be more generous with yourselves in the future and make your personal religion delightfully comfortable.” There will always be too much Church extension in sight ever to give this questionable hope.

On the other hand, it may be reasonably expected that the large and increasing additional yearly appropriations shall not always be necessary. As time passes many places at present wholly or partially maintained by the Board will be self-supporting, thereby relieving the Church at large. We are rapidly getting the Church planted in all parts of the world, and as sections become able to take care of themselves they will relieve the Church and become *contributing* factors. This has been done in the past, and the future is even more hopeful.

While we are not satisfied with what we are doing in many places—in that diocesan apportionments are not paid in full, for instance—yet compared with twenty years ago there is much cause for rejoicing. Dioceses that then were assisted to the extent of \$3,000 each year have relieved the Board of responsibility and now pay \$4,000 into the general treasury. That is, they give up the price of a missionary bishop’s salary, and are now paying the price of one. We have a heavy responsibility upon us now, because we are doing big things, and these big things must continue. Yet many parts now assisted will soon become a help instead of a charge.

So to those who may say, “How long?” we may say, in respect to missionary work in general, *forever*, because we cannot rest until we have made the name of Jesus Christ a praise and a power in all the world; but in respect to those parts now in our care perhaps for *half a century* to come.

W. R. BLACKFORD.
Caro, Mich.

BEREAVEMENT IN THE SHANGHAI MISSION

LILLIS CRUMMER, TEACHER

MISS LILLIS CRUMMER died at Omaha on the 27th of August. The news will bring deep sorrow to her fellow-workers in China. One of them wishes to place on record his sincere regard and his deep respect for her memory by these few lines.

Miss Crummer joined the mission at Shanghai in 1894. She was a well-trained teacher, and had further spent a year in the Deaconess House at Philadelphia. After getting a start in Chinese she began her work among the women, and during her time of service she had experience in all parts of it. Engaged at first in evangelistic work and in charge of girls' day-schools, she gained rapidly in experience, and when the Training-school for Bible-women was established she became its first head.

After years of active and useful work she was obliged to retire on sick leave, and when she came back to China she was placed in charge of the English department in St. Mary's Hall. Here she effected great improvements in organization, and inaugurated several changes which are greatly to the advantage of the school. To our great regret her sickness returned, and under doctors' orders she was obliged to return again to the United States early in 1909. Most of the time since then was passed in the hospital, and in great weakness, till she was called to rest.

Miss Crummer impressed one at once by the force of her character, which was evident in her very look and bearing. She did not bring weakness and timidity to the mission field, but a strong will, energy and activity, combined with earnest devotion to the cause of Christ

and His Church. Whatever she undertook she did well and thoroughly. She could be relied upon to do her duty at all times. Very often such strong characters become autocratic and self-assertive in their relations with fellow-missionaries or with the Chinese, but it was not so with her. I never had occasion to consult with her about the work for women without finding her advice help-



ful, and I came to rely very much upon her good judgment and strong common sense. And she was absolutely loyal to the Church and to the mission. One could always be sure of finding her on the right side.

Always cheerful and good-natured, she was an example of how to live with others. Perhaps her quick sense of

humor was a help to her in this, as in all the relations of mission life. She was not at all the sort of woman that is often supposed to be the typical missionary. Strength, courage, cheery good-humor, an absence of all pretence and of that weak piety which is so often mistaken for goodness—these were the qualities which all could see in her. But under these there was a deep sense of duty and a steady religious zeal, and the conviction that she was meant to work in China. Her last regret, when she was almost at the end of life, was that she was not allowed to go back to that work. These are the marks of real saintliness and godliness—the marks of those who have done great things for God. Yet no one would have been so astonished as she if she had been told that she was one of the best of Christ's servants, for she was as humble as she was strong.

In this imperfect way I have tried to sketch her character as it appeared to us who worked with her side by side. None of us who knew her will ever forget her, and, seeing how God so often calls the best missionaries away, one cannot but feel that the work that they leave unfinished here is meant to be completed beyond, or that a greater work is given them to do.

F. R. GRAVES.

WILLIAM HENRY STANDRING, PRIEST

NEWSPAPERS were received by cable on the 19th of September of the death of the Rev. W. H. Standring at Nagasaki, Japan. Mr. and Mrs. Standring had gone to Japan for a month's rest, leaving Shanghai in the last days of July and intending to go on to Unzen, a place in the hills near by. While at Nagasaki he was taken ill with typhoid fever, and died.

Mr. Standring came from the parish of the Good Shepherd in Newburgh, N. Y. In school he stood at the head of his class and then entered Cornell University. His education for the ministry



was at the General Theological Seminary, and he went out after graduation to join the Shanghai mission.

After a short time at Shanghai he was detailed for work at Soochow and, when Mr. Ancell took up the work at Yangchow, Mr. Standring succeeded him as head of the Soochow station. Under him the school work was developed and the Church and evangelistic work extended.

Mr. Standring was of a cheerful disposition and beloved by all his associates. As a worker he was not only zealous but wise. I think the prominent characteristic he showed in all the relations of mission life was faithfulness.

I had come to depend upon him very much as to things in the Soochow station. This last year he had been overburdened with work, the Zangzok District having fallen to him while Mr. Wilson was absent on furlough. When I visited that station with him in June I was struck by the thoroughness with which he was doing everything.

As a missionary and as a clergyman he was true to his calling. Can one say more?

To his young wife and to the mission our sympathy goes out in fullest measure. Who will come out to carry on his work?

F. R. GRAVES.

BISHOP HARE'S BOARDING-SCHOOLS

By the Right Reverend Frederick Foote Johnson, D.D.



CLOTHED IN HIS
GLORY

Facing the rising sun

It is now almost five years ago that I journeyed over for the first time to make a visitation as assistant to the beloved Bishop of South Dakota among our Sioux Indian brethren of the Church west of the Missouri River. Thirty miles from any railway point, in the midst of the unbroken prairie, in the

evening when the Chapel service was over, in a rude, one-roomed log cabin lighted by a dingy lamp, with a fringe of Indian men about me on the cabin floor, I sat and listened for the first time to the Sioux Indian tongue.

I shall never forget the weirdness of the cabin nor the native dignity of the several speakers as each stood up to address me, nor the picturesqueness of the language as it came to me through my interpreter. Presently, after many had told out their hearts, an old Indian chief arose to tell me something of the story of the coming of the Gospel to the people of the Dakotas. "A few years ago," said he, "we Indians just like this cabin if you put out that light. We all dark and desolate and dreary. Bishop Hare, he come to us. He build us schools for our children. He bring us Holy Baptism and Confirmation and Holy Communion. He give us Bible and Prayer Book. He build us churches and chapels. He send us teachers and ministers of Jesus. Now we Indians like this cabin with that lamp upon the wall; *we all getting light.*"

As I look out from my window in Sioux Falls to-day upon the pansy-covered mound above the grave in which the body of the Bishop of South Dakota rests—"The inn of a pilgrim on his journey to Jerusalem"—I say to myself: When the new series of the stories of the triumphs of Christian faith is written, it will tell the story of how the young man, gently born, fine-fibred, delicately reared, splendidly educated, gat him out of his country, and from his kindred, and from his father's house, unto a land which God would show him. It will tell how, leaving the attractive intellectual atmosphere and social advantages and opportunities of a cultured eastern city, he built his cabin-home in the Dakota Territory, a waste of barren prairie, roamed over by wild nomad buffaloes and wild nomad Sioux. It will tell how, when many good people were saying, "What's the use of preaching the Gospel to a perishing race?" he persisted in his mission, because he heard the cry of them that were in captivity and longed to deliver a people appointed unto death. It will tell how, when people everywhere who had no experimental knowledge of the proposition were saying, "No good Indian but a dead Indian," he, with a noble band of clergy and other teachers whom he grappled to his heart with hooks of steel, in the land of the Dakotas builded out of almost hopeless material a spiritual house able to resist storms; settled the roving Sioux Indian in families, and made



OLD WIND SOLDIER
Facing the setting sun



BISHOP HARE AND HIS INDIAN CHILDREN

countless numbers of them earnest and devoted and consistent followers and teachers of the gentle Jesus.

On the white-metal cross which the bishop used to give to each person on whom he laid his hands in confirmation among the people of the Dakotas is inscribed the words, « *ἵνα ζωὴν ἔχωσι.* » "That they might have life." He, following his Master, gave life. Six-and-thirty years of life he joyously gave for the spiritual and moral and physical and intellectual and material upbuilding of the Sioux—for no interest of the Sioux to him was foreign. And when, in last October, God's finger touched him and he slept, I verily believe that the final paragraph of the most splendid chapter in the history of nineteenth century missions in America was closed.

In 1873 Bishop Hare came out to this western land as the Missionary Bishop of Niobrara. He found 6,000 Indian children running wild, like jack-rabbits on the plains. It was before the Government began to make provision for the education of the Indian. Bishop Hare immediately appealed to the Church for financial help, and boarding-schools were built, whose names are household words in the homes of many of the devoted and generous Churchfolk of our land—St. Mary's and St. Elizabeth's.

St. Mary's is for girls only. It is situated on the great Rosebud Reserve, thirty-five miles from the nearest railway point, which is a point called Valentine, in Nebraska. This year the enrolment at St. Mary's is seventy-five. The report for the month of March has just this moment come to my desk, and shows an average attendance of seventy. One girl enrolled is seventeen; two are sixteen; the others are aged from five to fifteen. Some of the little people who read this article may be interested to hear the names of some of the girls of St. Mary's. Here they are: Nellie At-the-Straight, Julia Bear-Doctor, Nellie Brave-Boy, Millie First-in-Trouble, Carrie Gunhammer, Louise Picket-pin, Clara Points-at-Him, Nellie Pretty-Voice-Eagle, Rosa Quick-Bear, Mabel Six-Shooter. There are other names which you would think just as queer.

The principal of St. Mary's, Mr. L. K.



St. Mary's School



THE LITTLE BOYS OF ST. ELIZABETH'S

Travis, and his good wife, are just completing their ninth year of efficient service at that splendid lighthouse out on the billowy South Dakota prairie. There are seven assistants to the principal at St. Mary's, two of whom are also pupils of the school. The following extract from a letter of Mr. Travis may be of interest:

"The school keeps five or six horses; four cows, which furnish milk for the school and sufficient cream and butter for cooking and family use; hens enough to supply eggs during nearly all the year, and about twenty hogs. Four heifers are now being raised to replace the milch cows as they are needed.

"A kitchen garden is cultivated which yields an abundance of vegetables during the season. Several hundred bushels of potatoes are grown, which abundantly supply the school the entire school-year.

"In the last two years considerable new ground has been broken, so that the general farming land for the growing of oats, corn, millet, etc., now includes about fifty acres. We cut and store for winter use fifty or sixty tons of tame hay.

"As we have no boys at St. Mary's, these outside operations depend upon the labor of the regular farmer, with the as-

sistance of the principal and a small amount of outside help required at harvest time."

I have told you that St. Mary's School is in the south part of South Dakota, about twenty-five miles from the Nebraska line. It is for Indian girls only. St. Elizabeth's school is away up in the northern end of the state, on the Standing Rock Reserve, about twenty-five miles from the North Dakota line. It is for Indian boys and girls. A monthly report which falls under my eye as I write gives an enrolment of twenty-five boys and thirty-seven girls; a total of sixty-two, with an average of 60.5. I am tempted to ask whether the averages in white schools at the East put us very much to shame? Two boys at St. Elizabeth's are seventeen years of age. The youngest lad is eight. The oldest girl at



St. Elizabeth's Mission

St. Elizabeth's is seventeen, and the youngest is six. And these boys and girls have just the same kind of names as the St. Mary's girls—I mean just as funny. The principal of St. Elizabeth's, Mr. J. L. Ricker, has completed his third year of efficient service. In addition to his good wife he has a staff of five assistants. In a recent letter Mr. Ricker says: "Our children have all returned to school well and happy and everything is running as smoothly as it is possible to run. Everybody is working hard, for at this time of the year there is so much to be done in a school of this kind."

St. Elizabeth's has a railway station of the new Chicago, Milwaukee & Puget Sound Railway about two miles distant. In a few weeks through trains from Chicago to Seattle will pass almost through the front yard of the school. This sometimes seems to some of us a doubtful benefit. But the youngsters don't agree with us on that point, for they like to sit on the fence and watch the train whiz by.

But I would not have you think that all the time is spent in sitting on the fence. The boys have many busy hours each day—farming, gardening, splitting and fetching wood and hauling water. The girls (both at St. Elizabeth's and at St. Mary's) learn bread-making, cooking, laundering, general housework, sewing, mending, dressmaking, and fancy-work. In both schools faithful and painstaking class-room work is done under the patient and gentle guidance of the kindly teachers. Reading, writing, arithmetic and geography are taught.

There are hymn-singing, and Bible lessons, and Catechism drill. There is bright and happy worship morning and evening in the school chapels. And on Sundays the children and their teachers meet with the congregations which assemble regularly in the nearby church. Well-dressed, bright-faced, clean-bodied, happy-hearted children are they all; learning lessons and forming habits which will make them useful citizens of the state; and learning also those things which a Christian ought to know and believe to his soul's health.

To help in the support of these Indian boarding-schools, Bishop Hare instituted the system of scholarships, which has been in use for many years. He estimated that the annual payment of \$60 would cover the expenses of a pupil in the schools. Parishes, Sunday-schools, branches of the Auxiliary and the Juniors, and individuals here and there, have generously taken many scholarships and carried them on from year to year.

In the example of the noble Bishop Hare, who in this western field laid down his life for his friends, we have a compelling illustration of what one man considered the cause of Christian missions was worthy of in the way of personal service, personal sacrifice; in the way of life, and love, and labor.

Are there not many who read these lines who will make glad thank-offerings to God for this choice vessel of His grace, and who, from their "much" or from their "little," will send their gifts to carry on the work from which he rests?

*Since the above was written, St. Mary's School has been totally destroyed by fire.
See description of the calamity on page 807.*



ST. MARY'S GIRLS AT PLAY

OUR LETTER BOX

Intimate and Informal Messages from the Field

Our pioneer missionary in Alaska, the Rev. John W. Chapman, under date of July 7th, writes as follows:

THE school at this mission has been remembered this year by so many friends with gifts of clothing, toys and money, that I cannot hope to reach them all by personal letters. I trust, therefore, that you will allow me space in the columns of THE SPIRIT OF MISSIONS to express my appreciation. I can, perhaps, best do this by telling something about our school children, and the aims that we have in view.

We are caring for twelve boys and girls, most of whom have been with us for a number of years. It is not, as it was in early times, difficult to retain the children. They come willingly and leave us reluctantly, and would usually be glad to return. They are growing up into sturdy, helpful young men and women, and try to please us in every way.

It has been my aim to teach them self-support, and with that end in view we have established a small herd of cattle and have broken up ground and made gardens. We have also taken advantage of the summer run of salmon to add to our food supply. The yield of the garden has increased year by year, and last year we harvested enough vegetables to furnish our tables daily throughout the winter. All the children take a great deal of pleasure in gardening, and all have their own garden beds.

The herd is also successful, after several years of effort, and an error in introducing a breed which did not prove to be hardy. It has been a strain upon our resources to develop these features, build a barn and sheds, enclose our gardens and make necessary repairs and improvements; and last year, except for

the food which we raised upon the premises, we should have gone hungry. We are in the same position this year, and are hoping for a prosperous season. A failure in the gardens or in the herd would be a serious matter for us.

The children have been too young for heavy tasks, but they are now growing into strong, hardy boys and girls of from twelve to fifteen or eighteen years, and equal to any of the ordinary work of the mission. They are also learning to think for themselves. A steamboat arrived this week, and discharged freight at the mission. Many passengers were strolling about the yard, and a young man approached one of the older girls, offering her a present of money. She refused, and so did one of the younger girls, to whom he next offered it. Their refusal was a polite one, and their example seemed to be contagious, for he tried to give his money to one of the village women, and to one of the little boys, and even to an imbecile—but without success. The girls did not know that they were being observed.

I am told the young man remarked that it was the first time that he had ever known an Indian to refuse a present. Unfortunately, it is not the first time that a white man has exhibited bad manners in the presence of our Indians. I am sure that those who have helped us to maintain the school will share in the pleasure that the conduct of our children gave us.

* * *

OUR readers will remember the graphic account by the Rev. A. A. Gilman in the June number of THE SPIRIT OF MISSIONS of the destruction of his personal effects in the Changsha rice

riots. In answer to a suggestion from the Missions House that there were doubtless some of the clergy who would be glad to help in the replenishing of his library, Mr. Gilman writes as follows:

"You have no doubt heard of the munificent gift from the Montclair Parish of \$630. Several other smaller gifts have been received and these have given us sufficient funds to refurnish our home and remove from us all financial strain. I should hate to receive so much that our experience would be quite wiped out.

"In regard to my library, the larger part of it was strewn around the yard and trampled upon, but practically unhurt. And yet much has been lost. Among others, the entire sets of Wilson's History of America, Traill's Social England, etc., were destroyed. But these were not, as you might say, parts of my working library.

"If any one, or any group of people, cared to supply the following books I should be very grateful, and they would be of use in the work:

"An unabridged set, 9th edition, Encyclopedia Britannica.

"Smith's Dictionary of Christian Biography.

"Smith's Dictionary of Christian Antiquities.

"First volume of Kurtz's 3 vol. Church History, Funk and Wagnall.

"Ninth volume of Ante-Nicene Fathers, including Index.

"Third volume of Oxford Edition of Hooker.

"I have lost some other volumes of the Ante-Nicene Fathers, but am not able to say just which at present. The above are old books and would be acceptable in an old form.

"We are all well and there are prospects of a very good harvest, so that there is no reason to expect further trouble. Let me thank you, and all through you, for kindly interest."

WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE

THE National Reform Association, with headquarters in Pittsburgh, Pa., is projecting a world's conference on the Bible principles of civil government, to be held in Philadelphia, Pa., November 16th-20th, 1910. At this conference it is proposed to have read authentic reports of the respective attitudes of the sixty different nations of the world toward the Christian religion, and also toward the prevailing religion or religions in each country.

The great problems of all countries—such as the weekly rest-day, capital and labor, public education in its relation to morality and religion, laws relating to the family, war, and how to abolish it, vice and crime, and the means of their suppression—will be discussed by the speakers from this and other countries. The fundamental principles of government in their relation to Christianity will also be the subject of discussion, and especially the place and power of the Christian religion in our American national life. Among the speakers from America are the Hon. W. J. Bryan, Ex-Governor Hanly, of Indiana; Commissioner McFarlane, of Washington, D. C.; the Rev. Dr. Francis E. Clark, of Boston; John R. Mott and Robert E. Speer, of New York; Drs. Stevenson and Brumbaugh, of Philadelphia; Governor Stuart, of Pennsylvania; Drs. Wylie and McCrory and Wishart, of Pittsburgh; Dr. Scovel, of Wooster University, O., and Dr. Parsons, of Portland, Ore.

Delegates will be present from all lands, especially long-resident missionaries in foreign countries. Many delegates have already been appointed in this country. Congregation, Missionary Associations, Men's Brotherhoods, Christian Endeavor and other young people's societies, Ministerial Associations, Church Conferences, Presbyteries, Synods, General Assemblies, Mission Boards, Sabbath, W. C. T. U., and other reform organizations, are entitled and requested to appoint delegates.

NEWS AND NOTES

AN interesting departure in mission work has recently been undertaken in the diocese of Montana. Mr. Paul Tajima, a Japanese who came to this country some years ago to learn English, fell in with our missionary at Havre, Montana, and has since made his home there. He was confirmed two years ago, and now, under the supervision of the Rev. L. J. Christler, missionary, with headquarters at Havre, he has not only begun a Japanese work in that town but is extending it along the line of the Great Northern, which railway employs a considerable number of Japanese. The work takes the form of clubs, which have certain beneficiary features, but which exist avowedly for the investigation of the Christian faith. A most sympathetic message from the Rev. Mr. Christler has been translated into Japanese and published on a large sheet, which also contains a considerable number of other suggestions and items of information. This is being distributed by Mr. Tajima, concerning whom Bishop Brewer says: "He is undertaking a work among his own countrymen which I hope may have good results. I confirmed one Japanese last spring at Havre, and others will probably be presented at my next visitation."



THE twenty-fifth anniversary of Bishop Ferguson's episcopate in Liberia was fittingly commemorated by the congregations of Trinity Parish and its Kroo chapel in Monrovia. A most appreciative address, signed by the rectors, wardens and vestrymen of both congregations, was presented to the bishop. It concluded thus:

"The congregations we represent have decided to present to you a memento in silver, in such form as may be most agreeable to you, and suitably inscribed, and they pray that God may add to this

token of their esteem and affection His choicest and richest blessings on your work, yourself, and those nearest and dearest to you."



A member of the Church, whose summer holiday has been used for a visit to Alaska, was supplied with letters of introduction to some of the missionaries. This message comes by way of acknowledgment:

I SHOULD like to thank *you*, while I am still on Alaskan soil, for having been so very good as to interest others in our plan of a "mission tour" in Alaska. Everyone has been most kind, and we have met all or most of the active workers here, and are returning with such a definite idea of this immense field of labor, its needs and its opportunities. To our regret, we have not met Bishop Rowe, but we knew, in advance, that he would be up the Yukon, beyond the limits of our present journey. He is truly beloved by all classes here. Let the field be visited by one of the Church Missions House people. You will then better understand what I mean.



IN THE SPIRIT OF MISSIONS for July appeared an item, under the diocese of N—, acknowledging the sum of \$25 sent by a parish branch of the Junior Auxiliary for school work in Liberia. This would attract little attention among the hundreds of other offerings unless the fact were known that this branch is composed entirely of young colored girls who have been stimulated to great activity by the knowledge of what is being done for their own race in that distant land. It is their determination to provide a sum sufficient to maintain one child in a mission school for a limited number of years. Up to this time they have never dreamed of raising so much as \$25 a year, but with such an object they feel confident of success.

Here is a glimpse of a Japanese Sunday-school from the Rev. J. A. Welbourne, of Tokyo:

LAST May I succeeded in getting a Sunday-school started in our little church. It is quite successful, and we have between thirty and forty children from this immediate neighborhood. It seems to be quite the fashion to go to Sunday-school, and some children go to two. It is the singing that attracts them, and they learn the hymns in a wonderfully short time and sing them quite well. Their favorite one is "Jesus loves me," which is very nice in Japanese, and even the tiny tots sing it about the streets. Very few are from Christian families, so their religious education had to begin at the beginning, telling them there is a God. Our church is in a regular Japanese house, so they all leave their *geta* in the vestibule and the old woman caretaker comes and turns the shoes around while Sunday-school is going on, so the children will just have to step into them and start off headed in the right direction when they come out. I often think how amusing American children would think it to count "shoes" and not "heads" to see how many are present. And such a collection of shoes! Some black lacquer with maple leaves on them, some red, some plain white wood, some straw sandals, but all with gay thongs for the toes. This is true of the girls' shoes. The boys' are plain with leather thongs.

The following good words are from the Bishop of Kentucky:

THE time has passed when a Christian man apologizes for missions—it is nineteen hundred years too late for that. The day has now come when a Christian man who is not praying and working for missions must first explain and then apologize for calling himself Christian. Missions are the call to men of to-day not to let their Christianity end in what it does for them, but to let it begin by doing something for God and their fellow-men. Missions are to put

the first cause of Christ in the first place and to keep it there. Missions are simply the Church going on the errand of God to interpret the Gospel to all nations. This is the highest expression of Christian service and of the spiritual life of the Church. It is safe to say that the growth of a diocese, as of a parish, is measured by its missionary activity.

Deaconess Sabine, of Alaska, who was recently transferred by Bishop Rowe from the Anvik Mission to Circle City, sends us what she calls a "small item," which we commend to the attention of white parishes in the United States:

LAST week I received a printed notice from Bishop Rowe, asking that Circle City mission pay its apportionment of \$10. When the Indian lay-reader finished the service on Sunday I told the people, through an interpreter, what it meant and what the bishop asked. Sunday evening I had the first gift of 50 cents. All Monday, Tuesday and Wednesday they kept coming, almost every one with 50 cents, some with a little more. One man brought his wife and little child, and the tot had her 50 cents, which she ran and gave me herself. One man, who was quite poor and had been sick, told me he had no money but wanted to give; would I let him split wood for me for cash (as I always pay in trade for work). Of course I would. So now I have in hand \$16 to give the bishop when he comes. I think if every parish did the like there would be quite an ingathering this year.

LAST summer a note appeared in THE SPIRIT OF MISSIONS asking if one of our readers had a second-hand typewriter to spare, or would be willing to buy a new one, for the use of one of our missionaries in Japan. A generous-minded correspondent writes that she will send \$25 toward buying one if any other person or persons will help in the matter. Who will respond?

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address all correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

THE MISSION STUDY LEADER

MISSIONARY instruction in the Sunday-school does not depend so much on literature as on a leader. By "leader" we mean the person to whom the *rector assigns the responsibility* of the missionary instruction of the school. *There must be one person* who has the ability, knowledge and vision to plan a course for the entire school. He may create a *cabinet*, consisting of the leaders of departments and grades, who may advise and execute, but upon *one person*, regardless of the size of the school, must be placed squarely and openly the leadership of the school in missionary instruction.

Qualifications

The first necessary qualification of this leader is that he or she has the ability to teach. A faithful and earnest member of one of the parochial missionary societies is not always the most desirable person for a Mission Study Leader in the Sunday-school. Extensive knowledge about missions or enthusiasm for missions by no means constitutes the first qualification of the leader. The Sunday-school is an educational agency, its success depends on teaching personalities; the Mission Study Leader must have a teaching personality, *i.e.*, the spontaneous ability to adapt himself and his subject to the class; to present the subject in hand in terms familiar and attractive to the class.

Some of the best Mission Study Leaders to-day are teachers who have demonstrated their ability to teach in Sunday-school and whose interest in missions is newly developed because they have lately come to regard missionary instruction as one of the best implements for religious instruction.

The second qualification is *comprehension of the missionary motive*. Does the leader realize that *missions is the Church demonstrating God's Love*? Bishop Lloyd says: "We go that men may know what their Father is like." Love cannot be demonstrated without sacrifice. *Does the Leader in Mission Study realize that his own demonstration, his own sacrifice, is the first requisite for successful missionary teaching?* The teachers in the school will not value missionary instruction, will not give up time and sacrifice pleasure in order that it may be the best, unless they are inspired by the leader, and they cannot be inspired unless the leader leads by sacrifice.

Sunday-school success waits for the growing capacity of the teacher to give up.

There are other necessary qualifications, but we will not consider them now, because there are other points that must be mentioned in this limited space.

Methods

(1) The Leader should have an *appropriation*. Books, maps, pictures, **THE SPIRIT OF MISSIONS**, must be used in abundance. Tools must be provided if the teachers are to do work that will command the respect of the scholars.

(2) The Leader should attend all accessible *conferences* of Sunday-school workers whenever missionary instruction is considered on the programme. He should go not only to get, but to give of his own experience. He should be sent by the school or the parish to one of the summer conferences.

(3) The Leader should *get in touch*

with other Leaders. Send name and address and brief description of situation and plans to the Editor of this Department. From time to time lists will be published with descriptions of methods that have worked successfully.

(4) The Leader should realize that his chief work is *adaptation*. There are no complete systems of missionary instruction provided for every possible Sunday-school situation. It is a time of experimentation. Have a clear idea of the end to be sought. Master the "Policy" found in the pamphlet "The Necessity of Mission Study in the Sunday-school." (For which apply to the Church Missions House, sending 6 cents in stamps.) Determine the steps possible in each grade.

Concentrate attention on a few steps at a time. Work with the individual teacher. If the teachers cannot be gathered at a teachers' meeting, or in small groups, get an appointment at their homes. There make clear the great opportunity that the teacher has; then show the particular thing that the teacher can do with the particular class. A few such interviews, at a cost of time and energy to the Leader, will accomplish ends of inestimable value: the teacher will be impressed by the Leader's devotion, the task will take on new valuation, and the whole work of the Sunday-school will be given new life. This is one step in the Leader's *demonstration*.

A MISSIONARY LESSON

General Subject: "Missions on Our Side of the World."

(Note.—For a description of the methods to be used in teaching these lessons see THE SPIRIT OF MISSIONS, September, 1910, page 769.)

Point of Contact On the Sunday before you give this lesson say to the class: Who inhabited and possessed this land before Columbus came to it? What has become of them? Draw out briefly the reservation method of the government and the unfortunate life of the Indians. Do they have any churches? Do you think that any of our Bishops who were at Cincinnati are sent by our Church to the Indians? Some of the scholars may remember that Bishop Johnson and his Indians was announced as the subject of the next lesson.

Inform and teach the class by drill that (1) Bishop Johnson (South Dakota) to the Sioux Indians represents the *largest work*.

(2) Bishop Grafton (Wisconsin) to the Oneidas represents the *oldest work*.

(3) Bishop Brooke (Oklahoma) to mixed tribes represents work carried on *under the hardest circumstances*.

(4) Bishop Rowe (Alaska) to the Alaskans represents the work *farthest away*.

(Work among the Indians is carried on

in fifteen dioceses and missionary jurisdictions. The above classification is not to be taught as exhaustive, only as an easy method of remembering some of the interesting facts of our Indian work.)

We cannot visit all of these tribes, but next Sunday we will go with Bishop Johnson back to South Dakota and see what the Church is doing under his direction to help the Sioux Indians.

Ask three scholars to remain after the session, or, better, come to your home, or meet you at a certain time at one of their homes. Ask them to help you in next Sunday's lesson by being ready to tell about Bishop Johnson's work. Give to each a copy of pamphlet No. 620, written by Bishop Johnson. Ask one to tell about Bishop Hare, another about St. Margaret's School, and the third about St. Elizabeth's School. Read over the pamphlet with them, and point out to each the particular facts that belong to his assignment.

The Lesson

Go to the class with the aim clearly in mind: *I will try to show my class that the Church is helping*

the Indian to become a good citizen and a good Christian.

Start the lesson by asking: What Bishop do we study about to-day? The class ought to be able to answer; Bishop Johnson, because you have promised to study about him, once in connection with the Convention and again last Sunday, when you announced this lesson. Where is his diocese? Locate on outline map. If you went out there, which do you think you would find, the Indians living in houses or wigwams? If you had gone thirty-six years ago you would have found them roving about, living in wigwams, but to-day they live in houses—some of them pretty good ones. Do you know who greatly influenced them to make the change? Let me show you his picture. (Produce Bishop Hare's picture.) Then announce the scholar who will report on Bishop Hare. At the conclusion of the report draw out from the class the following points and fix them by repetition.

(1) He lived with them.

(2) He carried the services of the Church to them.

(3) He trained them to be his helpers (to-day of the twenty-two clergy sixteen are Indians).

(4) He organized and built schools.

Do not fail to emphasize the contrast before and after Bishop Hare's work. When he died there were ten thousand baptized Indians and four thousand communicants.

Taking up the next report, introduce it by "Let us visit the two schools Bishop Hare organized, one in the South, St. Mary's, and one in the North, St. Elizabeth's.

From the report on St. Mary's draw out the reasons for calling St. Mary's a "splendid light-house on the billowy South Dakota prairie." Tell the story the old Indian chief told on pages 2 and 4 of the pamphlet. Ask: Why is education like a light? What do you see better because of your school life? What do the girls at St. Mary's see better because of their school life? Draw out: The value of learning how to make good bread, mending clothes properly, of reading, writing, arithmetic, geography, of worship by hymns, Prayer and Bible reading.

Note

On September 1st word was received at the Church Missions House that St. Mary's School had been totally destroyed by fire. See the account of the calamity in another part of this issue.

From the report on St. Elizabeth's draw out and emphasize its difference from St. Mary's: (a) In the extreme North, (b) For boys and girls, (c) Boys do the farming, (d) Has a railroad. Describe a boy who has spent five years at St. Elizabeth's, telling what you think he could do when he returned home that he could not do when he went to school.

Conclude the lesson by showing the class the list of scholarships at the end of the pamphlet. Draw attention to the Sunday-schools which give one scholarship. If the interest in the Indian has developed in several classes encourage those classes to earn money for a scholarship. If a whole scholarship is impossible, then work for a half or a quarter. Emphasize that we must help Bishop Johnson if the splendid work of Bishop Hare is to be continued.

Promise of Next Lesson

Draw finger over the western part of the map and say, Next time we will make a rapid journey to the coast and visit some of the Bishops who work in this great, big land.

Note Book and Pictures

See that a "St. M." is placed near the centre of the Nebraska and South Dakota line for the site of St. Mary's. Also a "St. E." near the centre of the North Dakota and South Dakota line, and a little over the line into North Dakota for the site of St. Elizabeth's. Draw a line from Cincinnati to these two to represent your journey.

Beside the pictures found at the end of this lesson others are provided in pamphlet 620, which is reprinted in this issue of THE SPIRIT OF MISSIONS on pages 844-847.

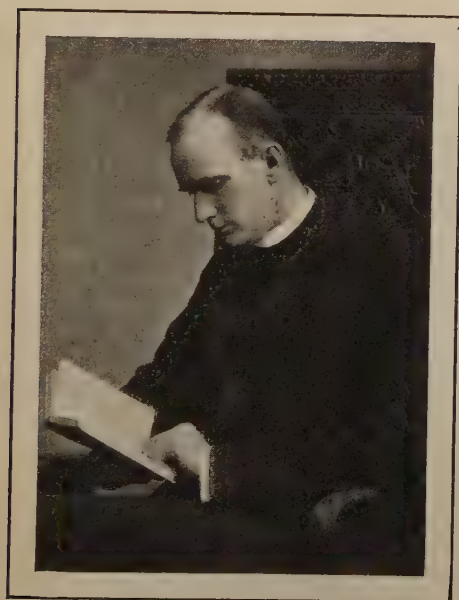
Material for Lesson 3. See SPIRIT OF MISSIONS March, 1910, page 198. "A Winter Trip in Western Colorado."



Lesson II.

INDIAN LIFE AS IT WAS WITHOUT THE CHURCH

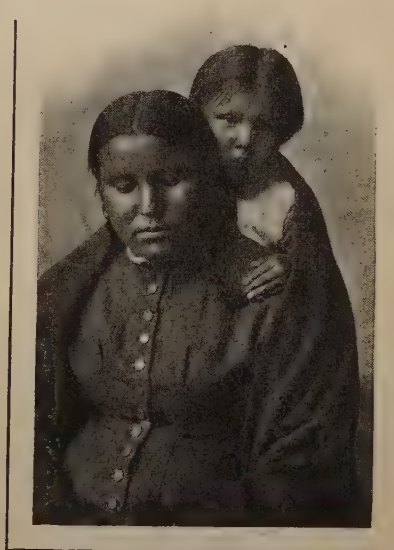
Picture 1



Lesson II.

Picture 2

THE RIGHT REV. FREDERICK
FOOTE JOHNSON, D.D.
Bishop of South Dakota



Lesson II.

Picture 3

A CHRISTIAN MOTHER AND CHILD

MEETING OF THE BOARD OF MISSIONS

September 20th, 1910

THE Board of Missions met at the Church Missions House on Tuesday, September 20th, the Bishop of West Virginia in the chair. The following members were present: The Bishops of Pittsburgh, Ohio, Massachusetts, Minnesota, Indianapolis, Long Island, Newark, and the Bishop-coadjutor of Virginia; the Rev. Drs. Eccleston, Anstice, Alsop, Perry, McKim, Parks, Storrs, Smith, the Rev. Mr. Miel and the Rev. Dr. Manning; Messrs. Low, Mills, Chauncey, Goodwin, Mansfield, Butler, King, Morris and Pepper; of the honorary members the Bishops of Shanghai, Hankow, Springfield, The Philippines, Cuba and the Bishop-in-charge of South Dakota.

Announcement was made of the death of the Rt. Rev. Dr. McVickar, and the chairman, Bishop Peterkin, called the Board to prayer.

The treasurer's report showed receipts and legacies applying on the appropriations of \$1,121,162.94; offerings from congregations had increased \$43,756, but individual offerings were \$13,051 less. Also there were small decreases in the receipts from the Sunday-school, the Woman's and Junior Auxiliary, and miscellaneous items. As compared with nine years ago, when the apportionment plan was inaugurated, the contributions have more than doubled; the number of contributing congregations (4,968) is also more than double. This year 36 dioceses and 27 missionary districts completed their apportionment, 16 more than last year.

The total expenditure for central expenses and making the work known to the Church, including department secretaries, was six and nine-tenths per cent. of the gross receipts; last year it was seven and two-tenths per cent. The treasurer said: "Another way of stating this is that approximately one-half of the total expenditure in central expenses

is for administration purposes, or three and one-half per cent. of the receipts; and the other half is expended on what a business house would term 'promotion,' also amounting to three and one-half per cent." The deficiency on September 1st was \$74,532.55. Of this amount \$33,000 was the deficiency of the last year. Since the books were closed \$7,312 had been received toward reducing this deficit.

At the request of Bishop Rowe permission was given the Rev. Mr. Betticher to secure scholarships for Tortella Hall. Mr. Betticher will also seek aid to erect a modest log chapel and an infirmary for the Indians of the Tanana district.

A resolution was adopted expressing appreciation of the action of the Bishop of Eastern Oregon in relinquishing the appropriation made the past year for his travelling expenses, and also in proposing that the apportionment of his district be increased to \$500. The Bishop of Duluth was granted permission to allow his archdeacon or other clergyman in his stead to present the work of the district in the East during the coming year, without endorsement. Permission was given to the Rev. John W. Heal to make an appeal for \$600 to free from debt Grace Church, Olathe, a memorial to Bishop Edward J. Knight. The necessary resolutions were adopted to take effect upon the recognition by the General Convention of the missionary district of Sacramento as a diocese, directing the treasurer to pay into the Episcopal Fund of the said new diocese \$10,000 from the Harold Brown Fund, \$1,000 from the gift of James Saul, and \$9,000 from the general funds.

An appropriation, out of the gross amount assigned, was made for the Negro work in Delaware and Lexington.

The Standing Committee on Audit reported that they had caused the books

and accounts of the treasurer to be examined for the last fiscal year and certified the same to be correct.

SINCE the first of the year the following gifts have been granted to build churches by the American Church Building Fund Commission:

St. Thomas's Church, Minneapolis, Minn.	\$400 00
St. Timothy's Church, Olive Branch, N. C.	100 00
St. Mark's Church, Bay City, Tex.	300 00
St. Mary's Church, Sealy, Tex.	300 00
Trinity Kroo Chapel, Krootown, Africa	500 00
St. James's Church, Empire, Panama, C. Z.	300 00
St. Mark's Church, Culebra, Panama, C. Z.	300 00
Ascension Church, Palmyra, Va.	300 00
St. John's Church, Olivia, Minn.	350 00
St. Paul's Church, Page, W. Va.	250 00
Mission Church, American Falls, Idaho	300 00
Church of Our Saviour, Sand Point, Idaho	500 00
Bishop Dudley Memorial Church, Louisville, Ky.	300 00
Church of the Good Shepherd, Blue Ridge Mountains, Va.	238 55
Trinity Church, Anderson, Ind.	500 00
Christ Church, Schenectady, N. Y. (Albany)	500 00
St. Paul's Church, Peckville, Pa. (Bethlehem)	300 00
Church of the Messiah, Fort Smith, Ark.	400 00
Mission, Warsaw, N. C. (East Carolina).	250 00
Epiphany Church, Goulding, Fla.	150 00
St. Philip's Church, Harrisburg, Ill. (Springfield)	150 00
St. Mary's Church, Thayer, Ill. (Spring.)	200 00

Loans have been made as follows:

Grace Church, Camden, S. C.	\$2,000 00
St. James's Church, Spokane, Wash. (Spokane)	1,600 00
St. Luke's Church, Bartlesville, Okla.	1,300 00
Christ Church, Las Vegas, Nev.	3,500 00
Trinity Rectory, Gooding, Idaho.	1,000 00
All Saints' Church, Tupelo, Miss.	800 00
Incarnation Rectory, Dallas, Tex. (Dallas)	3,500 00
St. Andrew's Church, North Cramer Hill, N. J.	1,600 00
St. John's Church, Goldfield, Nev.	1,200 00
St. Stephen's Church, Sherman, Tex. (Dallas)	5,000 00
St. Paul's Rectory, Macon, Ga. (Atlanta)	4,000 00
Emmanuel Parish House, Fairbury, Neb.	1,500 00
St. Matthias's Rectory, Imperial, Cal. (Los Angeles)	1,500 00
St. Paul's Church, Marshalltown, Ia.	5,000 00
Holy Trinity Rectory, Decatur, Ga. (Atlanta)	2,000 00

Two memorial funds have been established by Mr. William G. Low, of Brooklyn, \$5,000 each, to be named the Lois R. Low Fund and the Alice Amanda Bedell Fund. The amount of the permanent fund at the present time is \$502,524.06.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given, requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

- I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.
- II. Rev. John R. Harding, D.D., 692 Genesee Street, Utica, N. Y.
- III. Rev. Thomas J. Garland, Church House, Philadelphia.
- IV. Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.
- V. Rev. John Henry Hopkins, D.D., 703 Ashland Boulevard, Chicago.
- VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.
- VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.
- VIII. Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

Alaska

Rev. C. E. Betticher, Jr., of Fairbanks.

Brazil

Bishop Kinsolving. (Until about February 1st.)
Rev. W. M. M. Thomas, of Rio Grande.

China

Shanghai:

Rev. Gouverneur F. Mosher, of Wusih.
Rev. John W. Nichols, of Shanghai.
(Available for Department VIII.)
(Address 1215 Sacramento Street, San Francisco, Cal.)

Hankow:

Bishop Roots.
Rev. T. P. Maslin, of Hankow.
Rev. Amos Goddard, of Shasi.
Harry B. Taylor, M.D., of Anking.
Deaconess Katherine E. Phelps, St. Hilda's School, Wuchang.
Mary V. Glenton, M.D., Elizabeth Bunn Hospital, Wuchang.

Japan

Tokyo:

Rev. Charles H. Evans, of Maebashi.

Porto Rico

Bishop Van Buren.

The Philippines

Rev. John A. Staunton, Jr., of Sagada.

Work Among Negroes in the South

Rev. S. H. Bishop, Secretary of the

American Church Institute for Negroes, 500 West 122d Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C., are always ready to take appointments, especially when a number of engagements in the same neighborhood can be grouped.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Africa

BISHOP FERGUSON, *en route* to the General Convention, with his wife and grand-daughter, sailed from Monrovia on August 14th, and arrived at Hamburg on the 29th. He left Liverpool by the steamer *Celtic* on September 24th.

At the meeting on September 20th the Board approved the appointment of Miss Emily de Wint Seaman, of Fish-kill-on-Hudson, N. Y., under the Woman's Auxiliary United Offering, for work at Bethany House, near Cape Mount.

BISHOP FERGUSON's appointment of Mr. William Harold Woodruffe as teacher in the Girls' Training Institute, Bromley, in place of Miss Ruth M. Dodge; his appointment of Mrs. E. Louise Ware, as teacher in Trinity Parish Day-school, Monrovia, *vice* Mrs. M. F. Hilton, retired, and the transfer of the Rev. R. C. Cooper from Buchanan to Grace Church, Clay-Ashland, were approved.

Alaska

THE Board of Missions, at its meeting on September 20th, approved the appointment by Bishop Rowe of Dr. Edgar A. Loomis, of Dallas, Tex., as missionary physician at Tanana, and the appointment of Miss Clara C. Johnston, of Parrsboro, Canada, as nurse in St. Matthew's Hospital, Fairbanks.

ON August 6th, at St. John's-in-the-Wilderness, Allakaket, Bishop Rowe married Miss Clara M. Heintz to Graf-

ton Burke, M.D., both missionaries under the Board.

THE REV. GEORGE E. RENISON and family, who sailed from Seattle by the steamer *City of Seattle* on August 7th, arrived at Juneau on the 11th.

THE resignation of Mr. Harry W. Strangman, dated August 31st, was accepted.

Canal Zone

At the meeting on September 20th the Board accepted the resignation of the Rev. William Cross, of Cristobal.

Cuba

THE REV. C. B. COLMORE, being a delegate to the General Convention, sailed from Havana September 20th.

THE REV. DAVID W. BLAND and wife, who sailed from New York on August 24th, arrived at Guantanamo on the 31st.

Hankow

At the request of Bishop Roots, on September 20th, the Board approved the appointment of Miss Edith Kay, of Malden, Mass., to act as his secretary. Miss Kay left Boston on September 5th, and sailed from San Francisco by the steamer *Siberia* on the 13th.

THE Board also approved his appointment of Miss Lucy Fish Baker, of Jamestown, N. Y., under the Woman's Auxiliary United Offering.

THE REV. ARTHUR M. SHERMAN, returning after leave of absence because of illness, with his family left Baltimore, Md., on September 5th and sailed

from San Francisco by the steamer *Siberia* on the 13th.

THE REV. AMOS GODDARD, on regular furlough, with his wife and two children, coming by way of the Suez Canal, arrived at Philadelphia on August 2d.

MISS KATHERINE E. PHELPS, Deaconess, on regular furlough, left Shanghai by the steamer *Mongolia* on July 5th, sailed from Yokohama by the steamer *Empress of Japan* on August 16th, arrived at Vancouver on the 28th, and reached New York on September 14th.

Honolulu

MISS SARAH J. SIMPSON, who was appointed by the Board on June 14th, sailed from San Francisco by the steamer *Sierra* on August 20th, and arrived at Honolulu on the 26th.

Kyoto

DR. AND MRS. GEORGE M. LANING, who sailed from San Francisco on July 19th, arrived at Osaka August 9th.

Mexico

BISHOP AVES reported the death, on June 11th, of the Rev. Genero Melendez, of El Oro, and his appointment of the Rev. Louis Amalric in his place.

Porto Rico

At the meeting on September 20th the Board approved the transfer by Bishop Van Buren of the Rev. Leonard Read from Ponce to Vieques and accepted the resignation of Miss L. R. Kennedy, of San Juan, to date from August 31st.

MISS IVA MARY WOODRUFF, who was appointed as missionary teacher at the meeting on May 10th, sailed from New York by the steamer *Ponce* on September 10th and arrived at Mayaguez on the 16th.

Shanghai

THE REV. WILLIAM HENRY STANDRING, of the Soochow Mission, died at Nagasaki, Japan, on September 18th, of typhoid fever.

MISS LILLIS CRUMMER, a missionary in the Shanghai District from 1894 un-

til April, 1909, died in her home at Omaha on August 27th.

At the meeting on September 20th the Board approved the appointment by the Bishop of Shanghai of Miss Elizabeth Selden, of New York City, and Miss Caroline Fullerton, of Minneapolis, Minn., under the Woman's Auxiliary United Offering.

THE Board accepted the resignation of the Rev. R. E. Browning of his appointment as a missionary in the Shanghai District.

The Philippines

At the meeting on September 20th the Board approved Bishop Brent's appointment, under the Woman's Auxiliary United Offering, of Miss Frances E. Bartter, of Maidstone, England, as a worker in the Settlement House. Miss Bartter will sail from England on October 8th for Manila.

MISS LILLIAN M. OWEN, who sailed from San Francisco on June 28th, arrived at Manila July 24th.

Tokyo

At the meeting on September 20th Miss Caroline M. Schereschewsky, daughter of the late Bishop Schereschewsky, was given the status of a woman serving under appointment by the Board, she having been heretofore employed in the field. Miss Schereschewsky, who is on furlough, arrived at her brother's home, Baltimore, July 10th.

THE REV. CHARLES H. EVANS and wife, who sailed from Liverpool on August 11th, arrived at Montreal on the 19th, and reached St. Paul, Minn., on the 23d.

THE REV. JAMES CHAPPELL, returning to duty after furlough, with his wife and two children sailed from London by the *Tango Maru* on August 20th, which is scheduled to arrive at Yokohama about October 5th.

DR. R. B. TEUSLER, returning to duty after furlough, with his family left Basic City, Va., on August 12th, and sailed from San Francisco by the steamer *Siberia* on September 13th.

THE WOMAN'S AUXILIARY

To the Board of Missions



ONE OF OUR OREGON MINING TOWNS

SEEKING IN EASTERN OREGON

Three years ago a parish priest on the Atlantic coast was chosen to be the first Missionary Bishop of Eastern Oregon. He had spent his previous ministry in the city of New York, and largely in that district of which *The World's Work* for September tells us, the census for 1900 records in a small portion of Manhattan Island south of Fourteenth Street and east of the Bowery, "a population of more than half a million—more than that of Arizona, Delaware, Montana, Nevada, New Hampshire, New Mexico, Utah, Vermont or Wyoming, almost as large as North Dakota, and denser than the densest parts of Calcutta or Bombay."

In that crowded district Bishop Paddock had passed his days, one of that tumultuous throng, going in and out among his people, visiting the depth and darkness of their cellars, climbing to their attics beneath the blazing roofs, thus seeking his sheep and learning to know them by face and name. So, when called to the far distant field of Eastern Oregon, it was most natural for him to continue to seek out his flock, there so sparse and scattered, and to spend the earliest years of his episcopate in pastoral care.

On September 2, the Bishop writes to the Secretary of the Woman's Auxiliary:

It is approaching three years since I left New York. I can say very honestly that I have acquired a lot of experience since then. I have tried to work very quietly, and have almost hoped that temporarily we might be forgotten

by the Church outside until I knew the field intimately and could see the right solution of our great problems. Though we still have so small a staff of clergy, yet it is a comfort to be able to report that we know now of twice as many confirmed persons as when the district was set apart. * * * The people are beginning to give property and money to build little houses of worship, or guild halls with prophets' chambers attached, and are learning to expect only so much of a missionary's time as they can approximately pay for. I believe the results already, as I see them, have justified what might seem to some a rather unreasonable expectation.

THE WORK OF A UNITED OFFERING MISSIONARY

By Alice J. Knight, Deaconess

A February Report:

I WANT to tell my friends in the Auxiliary something of the places in Eastern Oregon which are becoming familiar to me in my missionary journeyings. This, from which I am now writing, is a frontier town at the terminus of a little branch railroad. There has been a bad washout on the road and no trains are expected to go out before Thursday. As I am due elsewhere to-night for a few days' office work with the bishop, this is serious. I have been trying to find some way to get out, and, by taking the stage to-morrow morning and spending a night on the way, hope to arrive by the next evening. This will save one day. The railroad and stage lines have all been uncertain this winter, and there have been delays at every point. This place is one of those mushroom towns which spring up so rapidly out here. It is in the sheep country, and there is a great wool warehouse, from which the wool is shipped. This year railroad lines are being built down into the interior, not more than fifteen or twenty miles away, so this has become for the present a railroad town. All the supplies for this line come through the place, and the hospital tents are here.

Last week I was here for a night and visited the sewing society, where I talked to the women, and, later, as there is no church and no minister in the town, I gave an illustrated talk on the Life of Christ. Two good women, Presbyterians, have carried on a Sunday-

school here for several years and are doing well with it. I visited it yesterday and spoke to the children and was much pleased with them. Directly after Sunday-school I had a little service, to which all the children stayed, and about fifteen grown persons came. I have also called upon a number of the people here, but I think that this is really a man's town and that the work which needs most to be done is to open a place to which the men can go evenings. The women would help to fix up a room, but that is all we could expect of them, and they would probably have to use a tent, for there are no buildings, not much but shacks, anyway. A Young Men's Christian Association man could do something, I think. I am going to try to see if one cannot be sent. It is not likely that the town will be permanent when the railroads get down into the far interior, for then the most of the business that this little road has done will go on the other lines.

Between my first and second visits here I spent a week at a neighboring hamlet in the sheep country. There we have a few people, but as there is no minister of any kind there is missionary work to do for all, so I spoke principally of what the Christian life really means and said but little, except incidentally, about the Church. I gave one talk only on Baptism and Confirmation, and the people came out nicely and were interested. Being without a minister and so far from any place where there is one, they are in great need when sor-

row and death come. A little boy died, the child of a Scotch rancher, the day I arrived. They wanted some kind of Christian burial, and asked me if I would take the funeral. This is the third time I have had to read the Church prayers on such an occasion. I do not like to do it, but cannot refuse. How hard it is for these poor people, no one to pray with them or give them comfort! Nobody knows, who has not seen it, the great need of these isolated communities.

Another place which I visited lately is also a sheep town and at the terminus of another branch road. The only minister there is an Irish Roman Catholic priest, who ministers to his own people only. We have the merest handful who belong to us, but a good many came out to my evening talks and a few to the little house meetings in the afternoons. At another place on the main line, between two of our parishes, there is quite a number of Church people who show a good deal of interest, and there will be a small class for confirmation the next time the bishop visits them. There I was able to organize a guild, and to arrange for their accepting a neighboring clergyman's offer to come once a month and give them a service. They are also going to try to secure a lot for future building.

December I spent between two other towns, one of them very encouraging, but needing the regular visits of a clergyman; the other is full of young people and if the right man would only come we would sweep them all in. In the fall I went up into the Wallowa Valley, and hope to go again in the late spring. In January, as the bishop insisted upon it, I took a ten days' rest, after which I felt as fresh as at the beginning of the year, and really believe I am growing more of a Samson every day! Cold, long rides, cold rooms and beds, and ice-water to wash in, do not harm a person at all! Plenty of fresh air—there is an abundance of that in Eastern Oregon—hard work and a clear

conscience are good means of keeping well. I get homesick at Christmas, but the rest of the year never think of it.

Again, in July:

This summer I have been down into the country a hundred miles from a railroad, and up in the Wallowa Valley, besides visiting several places on the main line of the road.

There is very little of much interest to tell about these visits. The stage trip was a novelty, being the longest I have taken yet. We rode all night, stopping about midnight at a road-house, where we were served with cold supper and hot coffee; stopped again for breakfast, and then on, over the desert. All that desert land, sand, sage-brush and stubbly juniper trees, will, when irrigated, be very fertile. Even now, up on the hillsides far in the distance, you can see green patches which mean wheat fields—dry farming. The frosts out there prevent the raising of many vegetables, and only a few kinds of fruit will mature.

I reached my destination that evening, having been a night and day staging and all the previous day on the railroad. The railroad is being built down there, and ultimately all that country will be opened, which will make a great difference in the town. We have now a guild, which I organized on my visit, and I hope there were some confirmations when the bishop went there later.

At one place on my first visit, I stayed only two days—Sunday and Monday. On Sunday morning I attended the Methodist church, and in the evening we had our own quiet little service of Evening Prayer in the same building. We have very few people there, but I called on all we had, and found several persons not connected anywhere, and not satisfied with their position, whom I think we may be able to reach. I am inclined to think that there is room for considerable work. This visit was only an opening wedge. I intend to go again and stay longer.

In another place we have twenty-four communicants and a number of families nominally connected with us, and there I spent the most of two weeks, in calling on the people, and arousing them to some effort. Twice they came out for instruction, and then to Evening Prayer on Sunday. I had private talks with several who might be candidates for baptism and confirmation and left them some reading. In the fall, if I go down again, I may be able to get the little Seventh Day Adventist church rented for Sundays, and start lay-reading services, if the bishop thinks it a good plan. In still another place I organized a society, and set the ball rolling for active measures in the fall.

In all these visits, what is accomplished is not to be set down in figures. It is seed-sowing and one must not look for immediate results. But such a field as this has a great need. All this country will, at some not distant day, be filled with settlers. This Pacific Coast is going to be the scene of great activities, and because of its situation, sooner or later, is going to be brought into close contact with the nations of the Orient, and is going to

wield a tremendous influence, not only upon the government and policy, the customs and education and religion of our own country, but presumably upon those nations coming into contact with the West. Now, it seems to me a question of vital importance: What is this great Northwest going to be, Christian or unbelieving? What sort of influence is it to exert? Shall it be for good or evil?

I hope the Church may wake up in time to the great needs of this western field. I believe myself that much depends upon the next ten or fifteen years. If men care more about mining advancement and big salaries, and having an easy time and a comfortable home, than they do about having our land a righteous land, where God is honored and where men recognize His claims, then, with that spirit at the base of supplies, the work out here will be like trying to bale out the ocean with a teaspoon; but if once our candidates for the ministry can be brought to feel their responsibility, and to be glad to go, not where life is easy, but where they are *needed*, great things will be accomplished. As far as this district goes, I think we have a right to feel distinctly encouraged.

A UNITED OFFERING DEACONESS IN OKLAHOMA

By Katherine L. Patterson, Deaconess

IN my first two years in this district I succeeded in putting the little church, which was in a very neglected condition, into almost entire repair. This was done through the aid of the barrels and boxes of clothing that were sent me, using for this purpose the money which was received from the sale of their contents. After these two years I was transferred to Oklahoma City.

Oklahoma City is practically a city of strangers, as people have come and still are coming from nearly every State of the Union, though most of them from

the near by States; many of them from small towns where they have had little or no Church privileges and Church training. These naturally lack interest, and others, giving up their old church connections, find it difficult to feel at home again under new conditions, particularly from a social standpoint, saying they don't know any one and feel strange and lonely. Then also many have come here to make a new home and a fresh start in life, and this is the one absorbing interest.

So I feel that my special work is to bring them together socially, and so to



AN OKLAHOMA CHURCH

get them interested in the Church, that they may feel that once more they have a Church home. The Church must go or reach out to them in order to get their interest and devotion, which can best be done through the parish house, which is at present being built and possibly will be finished by the first of September.

It is impossible for one priest and a deaconess to do all that could and should be done, owing to the rapid growth of the city. Missions should be started in various parts of the town, and these eventually would be independent parishes, but this cannot be done for lack of equipment.

My work for the cathedral is principally through guilds and calling, though the calls must necessarily be short, as much time must be given to the missions that we have. In the Colored mission I can give the time only for an industrial class Saturday morning, though I should like to do more. At Capitol Hill I am trying to keep the little flock together until the place grows, which it surely is

doing, and a man can take charge, which is needed. St. Andrew's Mission is one I have started recently in the south and poorer part of the town, where there are a few of our families and where there is a great opportunity for social work, but it needs one's whole time for it, with assistance. To show how ignorant the people are of our Church, when I first started the mission, seeing the altar through the window of the store where service is held, we were taken for Roman Catholics, and I a Sister; others said, "What is the Episcopal Church? I never heard of it." Much teaching is needed, and I am hoping that next winter an effort may be made in that direction through the help of the Daughters of the King.

A great drawback to the work, which is perhaps more so here than elsewhere, is the lack of helpers who can be depended upon. This is not so much for lack of interest, but from the fact that many of the members are young married people with families and homes to take care of—many women doing their own work.

A MASSACHUSETTS OFFICER TRAVELLING

ONE of our Massachusetts officers has just returned from a journey round the world which her interest has made in a great part a missionary journey. She writes:

"Six weeks in China and two months in Japan gave me abundant opportunity to see much of our work and to meet many of our workers. I went up the Yangtse to Hankow and Wuchang and stopped at Kiukiang, Anking and Wuhu on the way down. At Shanghai I saw only the work in and around the city, but that kept me busy. My time in Japan was divided equally between Kyoto and Tokyo. In Kyoto I made my headquarters with Miss Suthon, going out to Tsu on the east coast and to Maidzuru on the west coast, and to Nara and Otsu on my way north. In Tokyo I saw the work in and around the city and went from there to Nikko and to Sendai. Everywhere I had a warm welcome.

I go home with my interests greatly

widened and an enlarged stock of enthusiasm. No one could help being proud of our plant and the work that is being done, and the fine body of workers. Everywhere there are needs to be met and opportunities waiting to be grasped, and in some places the weakness of the medical work is appalling—the men's side of the hospital at Anking closed, at St. Luke's, Shanghai, Dr. Tucker struggling alone, and just before I left Tokyo he had come utterly worn out to be with his brother.

Of all the places I visited, Sendai naturally interested me the most, because of its connection with the United Offering. The training-school is well established, with a very attractive class of girls, whose training is bound to mean so much for the Church. The buildings are most satisfactory, and the compound gives good light and air for the students, and already has been laid out with shrubs and trees. I was the first officer of the Auxiliary to visit the school since the new buildings were finished.

A CALL FOR LEADERS FROM THE FRONT

By Bishop Roots, of Hankow

I SUPPOSE most of those Juniors who think about the missionary work done by Churchwomen in foreign lands, but who have not specially studied the subject, would picture to themselves the ignorant women and girls who have to be taught, and the families waiting to be made bright with the intelligent recognition of woman's high place in the home and with an appreciation of the sacredness of the life of every woman and even of little girls, as well as of boys and men. They would doubtless picture to themselves, also, the suffering women and girls whom missionary doctors and nurses can relieve of much pain. And I think most of the Juniors would have an imagination vivid enough to picture to themselves other things our Churchwomen do abroad.

And do we realize how important it is in all the departments of life to cultivate a true and vivid imagination? The pictures we have in our minds of the things we do not yet see with our eyes are more important than anything else about us; for they make or mar our whole life. If the imagination is cultivated as it ought to be, the Juniors will know that ignorance and pain are really not the worst things suffered by the great multitudes in non-Christian lands, and they will picture to themselves the spiritually blind eyes of the many, many women and children who are waiting to be enlightened by the word and example of that Churchwoman who shall go out as a missionary of the Cross of Christ.

Now such pictures are true and right, however imperfect they may be. The

needs of women and children in Africa and China, and even in modern Japan, are very, very great, and it should be the ambition of many of our best Juniors to help supply these needs by going to live the whole-hearted and wholesome life of a missionary among them. This would be nothing unnatural; it would just be living out in the wide, wide world the life of sane and vigorous unselfishness and helpfulness which Christian children learn first at their mother's knee, in their own homes, and then practise and learn more and more in the church their parents attend, until they have reached the stage where they can look on the whole world as their Master did, who came to give His life a ransom for the whole world.

But in most of the great mission fields to-day our task is not simply to do the work of teaching and healing, ourselves, but to train and supervise the native workers and Christians till they are able to minister effectively—far more effectively than the foreign missionary—to the need of their fellow-countrymen. This fact is recognized more and more clearly as we find how, especially in Japan and China, the native Japanese and Chinese are able to learn almost anything and bear almost any responsibility, if only they are given a fair chance by patient and generous help from those who know how. And we are finding that the principle involved applies to the work for women as well as to that for men. The work now being done by Churchwomen in all our great mission fields is not simply to teach the ignorant, but to train teachers; not only to relieve women and children who suffer, but to train doctors and nurses who can minister to their own race in their suffering and pain; not only to bear witness to the light, and to bring the blessed truth of God's love in Christ home to those whose eyes have been spiritually blind, but to encourage and build up native workers, who can meet the spiritual needs of their own fellow-countrywomen.

In China it has been said that the

splendid service rendered to the Empire by Sir Robert Hart's administration of the Imperial Customs has one serious fault—it has failed to provide training for Chinese who in time might undertake those duties which for the first years were best entrusted to the foreigners. This defect will doubtless be remedied after a time. Meanwhile, it is to the credit of the missionaries that as a whole they have recognized their duty, not only to help China, but to help the Chinese to help themselves, and so to make the presence of the missionaries ultimately unnecessary. This goal may be far distant in most lands, and even in China, but it shines brilliantly, even when seen from afar off. The noble end of helping great nations to independence and progress by helping their women to help themselves and to help each other is the great cause in which the labors of American Churchwomen on the mission field are enlisted. Is it any wonder that for service such as this the Church calls for her most gifted and devoted daughters!

THE UNITED OFFERING OF 1913

ON Saturday, October 8, at eight o'clock, the United Offering of 1910 will be made, in Christ Church, Cincinnati.

As the members of the Woman's Auxiliary, far and near, meet next day in their parish churches, we hope they will pray God's blessing upon its use in the coming years.

Then, with an ever-growing sense of thankfulness for our privilege of service, we will begin upon our next united thank-offering, taking example by the Indiana parish branch, whose secretary writes: "Now that we have sent off our money for the United Offering, we want at once to begin for 1913. To that end, I am asking that you send us a "Story of the United Offering," and ten or twelve mite-boxes. I do not think we did so very well this time—it is so hard to get the three years' idea into some

heads—but next time I hope it will be possible to do a good deal better.”

We hope that every branch, diocesan and parochial, will make a study of their gift of 1910, comparing it with that of 1907; if it falls short, that they will discover the reason, if it exceeds, what special effort brought about that good result. Perhaps they will discern no obvious cause for such advance, and then the realization may come to them that the happy growth is God's answer to secret, earnest prayer.

And, then, considering our Juniors' plea for sentries at the outposts, their stimulating vision of a whole line stepping forward, and the assurance of the Bishop of Hankow that leaders to train leaders may find their best opportunity in the mission fields, what better thing can the members of the Auxiliary do, as they set out again their United Offering boxes and again go valiantly to work, than to pray and seek for those who shall take their place in the forward hosts as sentries, as soldiers in the ranks, or as the officers who shall train those who some day can lead the army which shall be gathered out from among the non-Christian peoples of to-day?

A SUGGESTION FOR DIOCESAN BRANCHES: INDIVIDUAL MEMBERSHIP

WE are indebted to the King's Workers of the S. P. G. for the thought that in all our diocesan branches we might make more of a plan which is already being carried out in some measure in Maine and Mississippi, and it may be elsewhere. Could not some parish officer, a vice-president possibly, who at the present time has no definite work to do, be assigned the work at gathering a membership of individual women not already connected with the Auxiliary, throughout the diocese, keeping a record of their names and addresses, furnishing them with the Auxiliary prayers, blanks for subscriptions to *THE SPIRIT*

OF MISSIONS and mite-chests for both general missions and the United Offering. At the end of the year these individual members could be again approached, and where a parish branch of the Auxiliary is already formed be encouraged to connect themselves with that branch; parishes where there is no branch be encouraged to form a branch in the parish. We are sure that much work of this sort is waiting to be done, with results we can hardly estimate.

OCTOBER MINUTES

THE first conference of the season was held at the Church Missions House, on Thursday, September 29th, Mrs. Sawyer, president of the Newark branch, presiding.

Twenty-one officers were present: Albany, 1; California, 1; Connecticut, 2; Kentucky, 1; Long Island, 1; Louisiana, 1; Newark, 6; New York, 7; Hankow, 1.

The secretary called attention to the Annual Report of the Woman's Auxiliary, which it is hoped may be read at an early meeting of every parish branch. Miss Lindley announced that a separate record of the work of the Junior Department is being presented.

Good reports of the United Offering of 1910 came from California and Connecticut, the story of a delightful open-air summer meeting from Long Island, and from Hankow the account of the last annual meeting of that branch, held in the assembly hall of the new Boone Library, the first public library established in China, through the efforts of Miss Wood, of Wuchang.

THE NOVEMBER CONFERENCE

THE November Conference of Diocesan Officers of the Woman's Auxiliary will be held on Thursday the 17th, from 10:30 to noon—in the Church Missions House. Subject: "Fruits of the Triennial."

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitian Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from August 1st to September 1st, 1910.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Home Dioceses

Alabama

Ap. \$260.86

ANNISTON—St. Michael and All Angels' Gen.	34 00
MOBILE—Christ Church: Gen.	81 25
MONTGOMERY—St. John's: Gen.	145 61

Albany

Ap. \$3,125.03; Sp. \$6.50

ALBANY—All Saints' Gen.	87 55
St. Peter's: \$774.63, Edward S. Davis, \$5, Gen.	779 63
BALLSTON SPA—Christ Church: Gen.	91 94
BURNT HILLS—Calvary: Frn.	5 00
CAMBRIDGE—St. Luke's: Gen.	100 00
CHESTERTOWN—Church of the Good Shepherd: Gen.	2 12
COOPERSTOWN—Christ Church: Gen.	106 00
EAST SPRINGFIELD—St. Paul's: \$10, S. S., \$8, Gen.	18 00
ELIZABETHTOWN—Church of the Good Shepherd: \$46, S. S., \$2, Gen.	48 00
GLENS FALLS—Church of the Messiah: Frn., \$50; Gen., \$125	175 00
GOVERNOR—Trinity Church: Frn.	10 00
HAINES FALLS—All Angels' (Twilight Park): Gen.	40 00
HERKIMER—Christ Church: Gen.	42 80
Countryman S. S.*: Gen.	1 44
HOOSICK FALLS—St. Mark's: Gen.	15 00
HUDSON—Christ Church: Gen.	47 26
ILION—St. Augustine's: Gen.	10 00
KINDERHOOK—St. Paul's: Dom. and Frn.	60 00
LAKE GEORGE—St. James's: Gen.	108 63
MORRIS—St. Luke's (Butts Corners): Gen.	3 00
Zion: Gen.	42 80
OGDENSBURG—St. John's S. S.: Gen.	52 00
SALEM—St. Paul's S. S.: Young Foreign Missionaries, Frn.	18 50
SARATOGA SPRINGS—Bethesda: Dom. and Frn.	103 21
SCHENECTADY—J. Campbell Close, Gen.	5 00

SHARON SPRINGS—Trinity Church: Dom. and Frn.	1 81
SOUTH GLENS FALLS—Chapel of the Good Shepherd: Gen.	10 00
SPRINGFIELD CENTRE—St. Mary's: \$50, S. S.* \$15, Gen.	65 00
STAMFORD—M. B. Whitaker, Gen.	2 00
TROY—St. John's: Junior Aux., Gen.	19 00
Louis S. Crandall, \$5, Mrs. John I. Thompson, \$5, Gen.	10 00
WADDINGTON—St. Paul's: Gen.	15 00
WALLOOMSAC—St. John's Chapel: Gen.	3 00
WARRENSBURGH—Holy Cross: Gen., \$26.34; S. S., Sp. for work of Rev. R. E. Wood, Wuchang, Hankow, \$6.50	32 84
MISCELLANEOUS—Dudley Tibbits, Gen.	1,000 00

Arkansas

Ap. \$1.50

FORREST CITY—Church of the Good Shepherd: Junior Aux., Gen.	1 50
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Atlanta

Ap. \$875.05; Sp. \$1.00

ATLANTA—Epiphany (Inman Park): Gen.	53 00
St. Luke's: Frn.	100 00
St. Paul's: Gen.	15 00
St. Philip's Cathedral: Dom. and Frn.	275 00
AUSTELL—Church of the Good Shepherd: Gen.	3 48
CARTERSVILLE—Ascension: George L. Gordon, M.A., Frn.	1 00
CLARKSVILLE—Grace: Gen.	5 00
COLUMBUS—Trinity Church: Gen.	66 15
DALTON—St. Mark's: Rev. G. L. L. Gordon, Frn.	1 00
DECATUR—Holy Trinity Church: Gen.	7 00
EATONTON—All Angels': Gen.	3 00
MACON—St. Mark's: Gen.	7 00
St. Paul's: Dom., \$6.42; Frn., \$31	37 42
MARIETTA—St. James's: Dom. and Frn.	25 00
TALBOTTON—Mt. Zion: Gen.	6 00
WINDA—Junior Aux., Sp. for Rev. Mr. Betticher's school, Alaska.	1 00

MISCELLANEOUS—"A Friend," Gen....	236 00
Wo. Aux., Bishop Knight's School, Guantanamo, Cuba.....	29 00

Bethlehem

Ap. \$342.39

ALLENTOWN—Church of the Mediator: Gen.....	12 00
EAST MAUCH CHUNK—St. John's: Gen.	33 82
HAMLIN—St. John's: Dom.....	2 00
MARIETTA—St. John's: Gen.....	57 67
MONTROSE—St. Paul's: The Misses Biddle, Gen.....	20 00
SCRANTON — St. Luke's: Colored, \$21.34; Frn., \$121.60; Gen., \$25...	167 94
STEVENSVILLE—Mission: Gen.....	6 00
SUSQUEHANNA—Christ Church: Gen.	4 55
TOWANDA—"A Friend," Gen.....	15 00
TROY—St. Paul's: Gen.....	16 21
MISCELLANEOUS—Services at Pocono Pines, Gen.....	7 20

California

Ap. \$2,723.73

ALAMEDA—Christ Church: Gen.....	55 70
BELVEDERE—St. Stephen's: Gen.....	13 00
BERKELEY—Church of the Good Shep- herd: Gen.....	6 00
St. Clement's: "F," Gen.....	2 50
St. Mark's: Gen.....	166 28
BURLINGAME — St. Matthew's School: Gen.....	7 80
FRESNO—St. James's: Gen.....	24 00
HAYWARDS—Trinity Church: Dom. and Frn.....	22 80
HOLLISTER—St. Luke's: Gen.....	6 50
LODI—St. John's: Gen.....	5 00
MARTINEZ—Grace: Gen.....	9 75
MERCER—St. Luke's: Gen.....	9 75
OAKLAND—Advent: Gen.....	25 77
St. Paul's: (of which S. S.,* \$35) Gen.....	181 25
Trinity Church: Gen.....	25 00
OCEAN VIEW—Transfiguration: \$3.25, S. S.,* \$7.35, Gen.....	10 60
PACIFIC GROVE — St. Mary's-by-the- Sea: Gen.....	46 25
PALO ALTO—All Saints: Gen.....	30 50
POINT RICHMOND — Trinity Church: Gen.....	6 50
REDWOOD—St. Peter's: Gen.....	9 75
ROSS—St. John's: Gen.....	56 00
SAN FRANCISCO—Advent: Gen.....	100 00
All Saints: Gen.....	30 00
Holy Innocents: Gen.....	36 00
Pro-Cathedral: Gen.....	1,000 00
St. James's: Gen.....	6 30
St. John's: Gen.....	13 70
St. Paul's: Gen.....	90 50
St. Peter's: Gen.....	32 60
St. Stephen's: Gen., \$39.50; S. S.,* work of Rev. J. W. Nichols, Shang- hai, \$10.63.....	50 13
Trinity Church: Gen.....	450 00
SAN RAFAEL—St. Paul's: Gen.....	46 00
SANTA CRUZ—Calvary: Gen.....	60 00
SAUSALITO—Christ Church: Gen.....	32 25
SELMA—St. Luke's: Gen.....	4 75
SOUTE SAN FRANCISCO—Grace: Gen.	4 50
TULARE—St. John's: Gen.....	3 90
TUOLUMNE—St. Michael's: Gen.....	9 75
VISALIA—St. Paul's: Gen.....	7 05
WALNUT CREEK—St. Paul's: Gen.....	5 00
WATSONVILLE—All Saints: Gen.....	20 60

Central New York

Ap. \$1,956.91

ADAMS—Emmanuel Church: Gen.....	10 00
ALTMAR—St. John's: (of which "A Friend," \$8) Gen.....	13 00
ANTWERP—St. Paul's: Gen.....	8 00
ALEXANDRIA BAY — St. Lawrence's: Gen.....	5 42

AUGUSTA—St. Andrew's: Gen.....	4 68
BIG FLATS—St. John's: "A Friend," Gen.....	2 46
BINGHAMTON—Trinity Memorial: Gen.	50 00
BRIDGEWATER—Christ Church: Gen...	7 00
BROOKFIELD—St. Timothy's: Gen.....	1 00
BROWNVILLE—St. Paul's: Gen.....	3 00
CAMDEN—Trinity Church: Gen.....	5 00
CANASTOTA—Trinity Church: Gen....	1 05
CAPE VINCENT—St. John's: Gen.....	5 00
CARTHAGE—Grace: Gen.....	11 20
CAYUGA—St. Luke's: "A Friend," Gen.	16 00
CAZENOVIA—St. Peter's: Gen.....	3 00
CHENANGO FORKS—St. John's: "A Friend," Gen.....	3 00
CHITTENANGO—St. Paul's: (of which "A Friend," \$6.93) Gen.....	8 68
CLARK'S MILLS—St. Mark's: Dom., \$14.43; Frn., \$14.42.....	28 85
CLAYTON—Christ Church: Gen.....	2 86
CLAYVILLE—St. John's: Gen.....	4 00
COPENHAGEN—Grace: Gen.....	7 00
DEERFIELD—St. Paul's: (of which S. S.,* \$7) Gen.....	13 00
DRYDEN—Trinity Church: Gen.....	11 00
DURHAMVILLE — St. Andrew's: (of which "A Friend," \$4) Gen.....	8 00
EAST ONONDAGA—St. Andrew's: "A Friend," Gen.....	9 00
ELLISBURG—Christ Church: Gen.....	1 00
ELMIRA—Trinity Church: (of which S. S., \$25) Gen.....	50 00
EVANS MILLS—St. Andrew's: Gen.....	5 00
FREDERICKS CORNERS—St. Paul's: Gen.	1 15
FORESTPORT — Christ Church: "A Friend," Gen.....	12 60
FULTON—Zion: Gen.....	12 32
GLEN PARK — Old Memorial Chapel: (of which "A Friend," \$1.08) Gen....	6 08
GREAT BEND — Trinity Church: (of which "A Friend," \$4.10) Gen.....	7 10
Mrs. C. N. Hewett, Gen.....	1 00
GREENE—Zion: Gen.....	68 83
GREIG—Trinity Church: (of which "A Friend," \$6.41) Gen.....	9 41
GROTON—St. Andrew's: Gen.....	2 00
HOLLAND PATENT—St. Paul's: Gen....	16 28
HORSEHEADS — St. Matthew's: "A Friend," Gen.....	5 90
ITHACA — St. John's: Wo. Aux., \$2, S. S.,* \$78.07, Gen.....	80 07
JAMESVILLE—St. Mark's: Gen.....	5 00
KENDATA—St. Andrew's: Gen.....	1 00
KIDDERS—Gen.....	5 00
LACONA—Emmanuel Church: (of which "A Friend," \$7.50) Gen.....	12 50
LA FARGEVILLE—St. Paul's: Gen.....	3 95
LOWVILLE—Trinity Church: Gen....	14 00
MARCELLUS—St. John's: (of which "A Friend," \$4.03) Gen.....	12 71
MCDONOUGH—Calvary: Gen.....	4 00
MEMPHIS — Emmanuel Church: "A Friend," Gen.....	5 35
MILLERS BAY—Gen.....	2 16
NEW HARTFORD—St. Stephen's: Gen...	3 42
NEW YORK MILLS—St. James's: Gen...	4 00
ONEIDA—St. John's: Gen.....	7 50
ONONDAGA CASTLE—Church of the Good Shepherd: Gen.....	3 80
ORISKANY—St. Peter's: Gen.....	7 00
OSWEGO—Christ Church S. S.,* Gen....	29 00
Evangelist's: Mrs. H. F. Wallace, Gen.....	5 00
PIERREPONT MANOR—Zion: Gen.....	9 90
PORT BYRON—St. Paul's: Gen.....	2 00
PORT LEYDEN—St. Mark's: Gen.....	5 00
PULASKI—St. James's: Dom., \$6.89; Frn., \$9.12.....	16 01
Dr. Charles E. Low, Gen.....	1 00
REDFIELD—Emmanuel Church: Gen...	9 00
ROME—St. Joseph's: Gen.....	2 00
Zion: Dom., \$6.01; Frn., \$6.47; Gen., \$59.95.....	72 43
ROMULUS—St. Stephen's: Gen.....	10 00
SACKETT'S HARBOR — Christ Church: Gen.....	36 50

SKANEATELES— <i>St. James's</i> : Gen.....	148 40
SLATERVILLE SPRINGS— <i>St. Thomas's</i> : (of which "A Friend," \$1.50) Gen.....	10 50
SPEEDSVILLE— <i>St. John's</i> : Gen.....	3 50
SPENCER— <i>St. John's</i> : Gen.....	3 00
SYRACUSE— <i>Emmanuel Church</i> (East): (of which "A Friend," \$3) Gen.....	9 00
<i>St. Andrew's</i> : Gen.....	75
<i>St. Mark's</i> : Gen.....	115 00
<i>St. Paul's</i> : Dom., \$40.28; Frn., \$63.52; Gen., \$119.12.....	222 92
<i>St. Philip's S. S.*</i> : Gen.....	50
<i>Church of the Saviour</i> : Gen.....	45 42
"A Friend," Gen.....	1 00
Mrs. Wallis Wadsworth, Frn.....	1 00
TRENTON— <i>St. Andrew's</i> : Gen.....	5 00
TRUMANSBURG— <i>Epiphany</i> : Frn.....	16 50
UNION SPRINGS— <i>Grace</i> : Gen.....	5 00
UTICA— <i>Calvary</i> : Gen.....	80 00
Trinity Church: Gen.....	125 53
Mrs. E. J. Wolcott, Gen.....	100 00
Mrs. C. G. Irish, Gen.....	5 00
VAN ETTE— <i>St. Thomas's</i> : Gen.....	5 00
WARNERS— <i>St. Paul's</i> : (of which "A Friend," \$3.14) Gen.....	9 10
WATERLOO— <i>St. Paul's</i> : Gen.....	48 06
WATERTOWN— <i>Olin Memorial Chapel</i> : Gen.....	2 00
<i>St. Paul's</i> : Gen.....	133 62
WATERSVILLE— <i>Grace</i> : Gen.....	2 19
WEEDSPORT— <i>St. John's</i> : "A Friend," Gen.....	4 00
WELLSBURG— <i>Christ Church</i> : "A Friend," Gen.....	3 00
WESTMORELAND— <i>Gethsemane</i> : "A Friend," Gen.....	10 00
WILLARD— <i>Christ Church</i> : Dom. and Frn.....	5 00
WILLOWDALE— <i>Grace</i> : Gen.....	10 00
MISCELLANEOUS—Diocesan Convention, Gen.....	26 75

Chicago

Ap. \$1,082.64; Sp. \$15.15

BATAVIA— <i>Calvary</i> : Gen.....	16 50
BERWYN— <i>St. Michael and All Angels</i> : Dom. and Frn.....	30 00
CHICAGO— <i>Atonement</i> (Edgewater): Dom. and Frn.....	15 18
<i>Epiphany</i> : (of which "H.," \$2) Gen.....	7 00
<i>Grace</i> : Dom., \$9.95; Frn., \$79.96; Mr. Meacham, Gen., \$100.....	189 91
<i>Church of Our Saviour</i> : Gen.....	10 00
<i>St. Barnabas's</i> : Gen.....	5 20
<i>St. Bartholomew's</i> : Wo. Aux., Sp. for Valle Crucis, Asheville.....	4 55
<i>St. John's</i> (Irving Park): Dom. and Frn.....	6 00
<i>St. Luke's</i> : Gen.....	20 00
<i>St. Simon's</i> : Girls' Friendly Society, Sp. for Bishop Rowe, Alaska, for door and windows in native hut, Alaska.....	10 00
M. Lester Coffeen, Gen.....	5 00
DIXON—A. H. Tillson, Gen.....	1 00
DUNDEE— <i>St. James's</i> : Gen.....	18 00
ELMHURST—Mrs. F. and Miss Jannette C. Sturgis, Gen.....	5 00
EVANSTON— <i>St. Luke's</i> : Dom. and Frn.....	144 54
FREEPOT— <i>Grace S. S.*</i> : Gen.....	30 00
GENEVA— <i>St. Mark's</i> : Gen.....	4 00
GLEN ELLYN— <i>St. Mark's</i> : Gen.....	5 00
HINSDALE— <i>Grace</i> : Gen.....	31 89
KENILWORTH— <i>Church of the Holy Comforter</i> : Gen.....	107 32
LA GRANGE— <i>Emmanuel Church</i> : Dom. and Frn.....	100 00
LAKE FOREST— <i>Church of the Holy Spirit</i> : In memory of J. N. D., Bris- tol, Maine, Gen.....	100 00
LOCKPORT— <i>St. John's</i> : Gen.....	10 00
MARSHFIELD— <i>St. Andrew's</i> : Gen.....	4 10
OTTAWA—E. C. Swift, \$10, Mrs. Helen V. Swift, \$5, Gen.....	15 00
SYCAMORE— <i>St. Peter's</i> : Gen.....	5 00

MISCELLANEOUS—"A Friend," Gen.....	2 00
Juniors for "Bishop McLaren" scholarship, St. Mary's School, South Dakota, \$60; "McLaren" scholar- ship, Hooker School, Mexico, \$80; "Bishop Philander Chase" scholar- ship, St. John's School, Cape Mount, Africa, \$25; "Charles Palmerston Anderson" scholarship, Girls' High School, Kyoto, \$30.....	195 00
Babies' Branch, Sp. for missionary font.....	1 00

Colorado

Ap. \$64.11; Sp. \$3.65

DENVER— <i>St. Peter's</i> : Gen.....	3 71
William B. Berger, Gen.....	5 00
Gertrude M. Denison (Montclair), Gen.....	5 00
EVERGREEN— <i>Transfiguration</i> : Gen.....	15 00
GEORGETOWN— <i>Grace</i> : Gen.....	1 00
MT. MORRISON— <i>St. Michael and All Angels</i> : For deaf-mute missionary at St. Louis.....	3 40
TRINIDAD—Miss Amelia White, Gen...	10 00
MISCELLANEOUS—Babies' Branch, Gen., \$15; Angelica Church Hart Day- school, Hankow, \$2; for "Little Helpers," Day-school, Shanghai, \$2; for Gaylord Hart Mitchell Kin- dergarten, Akita, Tokyo, \$2; Sp. for "Little Helpers" bed, St. Agnes's Hospital, Raleigh, North Carolina, \$1; Sp. for Indian work, White Rocks, Utah, \$1.65; Sp. for a mis- sionary font, \$1.....	24 65

Connecticut

Ap. \$4,134.57; Sp. \$330.15

BANTAM— <i>St. Paul's</i> : Gen.....	16 88
BETHEL— <i>St. Thomas's</i> : Gen.....	66 84
BETHLEHEM— <i>Christ Church</i> : Gen.....	31 48
BRANFORD— <i>Trinity Church</i> : \$17.75, Miss Ellen M. Palmer, \$1, Gen.....	18 75
BROAD BROOK— <i>Grace</i> : Gen.....	20 00
BROOKLYN— <i>Trinity Church</i> : Gen.....	11 25
BYRAM— <i>St. John's</i> : Gen.....	12 00
DURHAM— <i>Epiphany</i> : Gen.....	22 69
EAST HADDAM— <i>St. Stephen's</i> : Gen.....	68 50
Rev. F. C. H. Wendel, Bishop Spald- ing's work, Utah, \$1; Mrs. F. C. H. Wendel, Sp. for work in Logan, Utah, \$2.....	3 00
EASTON— <i>Christ Church</i> : Gen.....	4 00
FAIRFIELD— <i>St. Paul's</i> : Gen.....	155 00
GUILFORD— <i>Christ Church</i> : Gen.....	12 82
HADLYME— <i>Grace Chapel</i> : Gen.....	5 20
HAMDEN— <i>Grace S. S.*</i> : Gen.....	15 00
HARTFORD— <i>St. John's</i> : Gen.....	120 31
<i>St. Monica's Mission</i> : Gen.....	9 90
Trinity Church (of which "A Friend," \$15): Gen., \$113.93; Rev. Dr. Trum- bull Huntington's work, Hankow, \$5; "E. B.," Sp. for Rev. R. Ishii, Tokyo, \$50.....	168 93
HUNTINGTON— <i>St. Paul's</i> : Gen.....	20 00
LIME ROCK— <i>Trinity Church</i> : Bishop Brent's work, Philippines.....	29 05
MERIDEN— <i>All Saints</i> : Gen.....	50 00
MIDDLE HADDAM— <i>Christ Church</i> : Gen.	60 00
MIDDLETOWN— <i>Christ Church</i> : Gen.....	25 00
Holy Trinity Church: Dom., \$24.75; Frn., \$20; Gen., \$40.....	84 75
MILFORD— <i>St. Peter's</i> : Gen.....	19 41
MONROE— <i>St. Peter's</i> : Gen.....	21 35
MYSTIC— <i>St. Mark's</i> : Gen.....	24 65
NAUGATUCK—"A Friend," Gen.....	2 00
NEW HAVEN— <i>St. James's</i> (Westville): Gen.....	36 25
<i>St. John's</i> : Gen.....	177 54
Chapel of the Epiphany: Gen.....	8 00
Forbes Memorial Chapel: Gen.....	359 20
All Saints' Chapel: Gen.....	10 00
NEWTON— <i>Trinity Church</i> : Gen.....	132 78

NORFOLK—Miss M. G. Whitlock, work in Eastern Oregon.....	5 00
NORTHFIELD—Trinity Church: Dom. and Frn.....	12 50
NORWALK—St. Paul's: Gen.....	42 13
NORWICH—Trinity Church: Gen.....	66 00
OAKVILLE—All Saints': Gen.....	1 00
OXFORD—St. Peter's: Gen.....	8 34
PLYMOUTH—St. Peter's: Gen.....	20 59
POMFRET—Christ Church: Sp. at Bishop Partridge's discretion, Kyoto.	278 15
POQUETANUCK—St. James's: \$30.44, S. S.,* \$13.40, Gen.; S. S., hospitals in China, \$1.63.....	45 47
PORTLAND—Trinity Church: Frn.....	51 49
POTNAM—St. Philip's: Gen.....	42 00
QUAKERS FARM—Christ Church: Gen.....	22 55
REDDING—Christ Church: Gen.....	55 75
ROUND HILL—Calvary: Gen.....	20 00
ROXBURY—Christ Church: Gen.....	22 88
SEYMOUR—Trinity Church: Gen.....	66 04
SHARON—Christ Church: Gen.....	150 00
SOUTHFORD—Chapel of the Good Shepherd: Gen.....	1 75
SOUTHPORT—Trinity Church: "J. H. H." Gen.....	245 42
STAMFORD—St. John's: Gen.....	177 12
STRATFORD—Christ Church: Gen.....	128 48
SUFFIELD—Calvary: Gen.....	10 56
THOMASTON—Trinity Church: Gen.....	5 29
TORRINGTON—Trinity Church: Frn.....	247 40
UNIONVILLE—Christ Church: Gen.....	2 50
WAREHOUSE POINT—St. John's: Dom.....	10 00
WATERBURY—St. John's: Gen.....	4 00
WATERTOWN—Christ Church: Gen.....	100 00
WESTBROOK—St. Paul's: Gen.....	28 50
WEST HAVEN—Christ Church: Gen.....	86 00
WESTON—Emmanuel Church: Gen.....	15 25
WILLIMANTIC—St. Paul's: Gen.....	32 54
WILTON—St. Matthew's: Gen.....	59 75
WINDHAM—St. Paul's: Gen.....	27 39
WINDSOR LOCKS—St. Paul's: Gen.....	15 35
MISCELLANEOUS—"A Friend," Gen.....	500 00
"An Interested Giver," Gen.....	10 00
Wo. Aux., Gen.....	25 00

Dallas

Ap. \$214.19; Sp. \$50.00

ABILENE—Heavenly Rest: Gen.....	16 50
AMARILLO—St. Andrew's: Gen.....	17 50
ARLINGTON—Mrs. Mary L. Evans, for evangelistic work in Texas.....	10 00
BONHAM—Trinity Church: Wo. Aux., Gen., \$1; Sp. for Rev. J. M. B. Gill for a memorial to Rev. Chesley Gantt, in the chapel of the mission, Anking, Hankow, \$50.....	51 00
CLARENDON—St. John the Baptist's: Gen.....	10 44
FORT WORTH—St. Andrew's: Dom. and Frn., \$18; Gen., \$16.25.....	34 25
HAMILTON—Mrs. R. O. Misiner, Gen.....	16 50
MISCELLANEOUS—"A Friend," Gen.....	108 00

Delaware

Ap. \$416.00

CHRISTIANA HUNDRED—Christ Church: Gen.....	316 74
GEORGETOWN—St. Paul's: Gen.....	11 87
LAUREL—St. Philip's: Gen.....	8 00
LITTLE CREEK—St. Mark's: Gen.....	1 87
MIDDLETOWN—St. Anne's: Gen.....	3 50
NEW CASTLE—Immanuel Church: Dom. and Frn.....	34 61
WILMINGTON—St. Andrew's: Gen.....	39 75

Duluth

Ap. \$9.62; Sp. \$6.30

DETROIT—St. Luke's S. S.,* Sp. for Rev. J. A. Staunton, Jr., mission at Sagada, Philippines.....	6 30
HINCKLEY—Trinity Church: Gen.....	64
MILACA—St. Luke's: Gen.....	50

MORA—St. James's: Gen.....	1 00
PINE CITY—Grace: Gen.....	2 86
PRINCETON—Hope Church: Gen.....	4 62

East Carolina

Ap. \$57.00; Sp. \$2.00

ATKINSON—St. Thomas's: Wo. Aux., Gen.....	1 50
ELIZABETH CITY—Mrs. Elizabeth Marlin, Gen.....	5 00
LEWISTON—Grace: "A Friend," Gen.....	1 00
EDENTON—St. Paul's: Wo. Aux., Gen., \$10; "Bishop McKim" scholarship, Tokyo, \$2.....	12 00
ROXBOROUGH—Mrs. I. G. Powell, Gen.....	2 50
WILMINGTON—St. James's: Eliza Munds, Gen., \$10; Wo. Aux., "A Member," Sp. for Bishop Horner's work in mountains of Asheville, \$2.....	12 00
MISCELLANEOUS—Jones-Gordon Memorial, for Indian work, South Dakota.....	25 00

Easton

Ap. \$133.05; Sp. \$5.00

CAROLINE Co.—Epiphany Mission (Preston): Gen.....	2 25
CECIL Co.—St. Mary's (North East): Gen.....	14 00
North Sassafras Parish: Gen.....	11 00
Parish House Congregation (Perryville), Gen.....	2 00
St. Mark's Chapel (Near Perryville): Gen.....	4 00
DORCHESTER Co.—Miss S. A. Hirst (Cambridge), Dom. and Frn.....	5 00
St. Stephen's (East New Market): Gen.....	3 31
St. Paul's (Vienna): Gen.....	1 34
QUEEN ANNE'S Co.—Christ Church (Stevensville): Dom. and Frn.....	34 64
Mr. and Mrs. Edwin H. Brown, Jr. (Centreville), Gen.....	10 00
SOMERSET Co.—Princess Anne: "A Friend," Gen.....	1 00
TALBOT Co.—Trinity Cathedral (Easton): Gen.....	16 00
WORCESTER Co.—All Hallows' Parish (Snow Hill): Men's Aux., Gen.....	12 50
MISCELLANEOUS—Junior Aux., Gen., \$12; Sp. for Bishop Spalding, Utah, \$5.....	17 00
Babies' Branch, Gen.....	4 00

Florida

Ap. \$939.97

GAINESVILLE—C. R. Layton, Gen.....	10 00
JACKSONVILLE—St. John's: Gen.....	286 67
St. Philip's: Gen.....	55 00
LAKE CITY—St. James's: Gen.....	14 00
PENSACOLA—Christ Church: Gen.....	168 00
St. Augustine—St. Cyprian's: Gen.....	16 80
Trinity Church: "J. H. H." Gen.....	245 42
TALLAHASSEE—St. John's: Gen.....	72 80
St. Michael and All Angels': Gen.....	6 00
MISCELLANEOUS—Gen.....	65 28

Fond du Lac

Ap. \$261.48

ALGOMA—St. Agnes-by-the-Lake: Gen.....	2 00
ANTIGO—St. Ambrose's: Gen.....	6 91
APPLETON—All Saints': Gen.....	25 00
BERLIN—Trinity Church: Gen.....	2 00
BIG SUAMICO—St. Paul's: Gen.....	6 68
FOND DU LAC—St. Michael's: Gen.....	5 00
GRAND RAPIDS—St. John's: Gen.....	20 00
GREEN BAY—Blessed Sacrament: Gen.....	7 60
Christ Church: Gen.....	7 56
MARSHFIELD—St. Alban's: Gen.....	50 00
MENASHA—St. Stephen's: Gen.....	6 13
OAKFIELD—St. Mary's: Gen.....	8 60
OCONTO—St. Mark's: \$20, S. S.,* \$10, Gen.....	30 00
OSHKOSH—Trinity Church: Mrs.....	

Charles W. Radford, \$5, Miss Emily C. Haft, \$2, Mr. and Mrs. Frank W. Radford, \$5, Gen.....	12 00
RHINELANDER— <i>St. Augustine's</i> : Gen....	70 00
MISCELLANEOUS—Babies' Branch, Gen....	2 00

Georgia

Ap. \$252.13

AUGUSTA— <i>St. Paul's</i> : Gen.....	100 00
BRUNSWICK— <i>St. Athanasius's</i> : Gen....	15 00
FREDERICA— <i>Christ Church</i> : Gen.....	20 00
PINEORA— <i>Holy Trinity Church</i> : Gen....	5 00
QUITMAN— <i>St. James's</i> : Gen.....	10 00
TIFTON— <i>St. Anne's</i> : Gen.....	2 13
MISCELLANEOUS—Wo. Aux., Julia K. Miller Memorial, for hospital work in Alaska	100 00

Harrisburg

Ap. \$604.66; Sp. \$10.00

BELLEFONTNE— <i>St. John's</i> : \$32, S. S., \$10, Gen.....	42 00
BLOSSBURG— <i>St. Luke's</i> : Gen.....	5 32
BLUE RIDGE SUMMIT—Miss Edith Duer, Sp. for flood sufferers in Tokyo	10 00
CARLISLE—Mrs. Robert Grosvenor, medical work in foreign fields.....	5 00
COLE'S CREEK— <i>St. Gabriel's</i> : Gen.....	1 98
COLUMBIA—W. T. Garrison, Gen.....	30 95
COUDERSPORT— <i>Christ Church</i> : Gen....	5 00
HANOVER— <i>St. George's</i> : Gen.....	3 00
HARRISBURG— <i>St. Stephen's</i> : Gen.....	213 60
JERSEY SHORE— <i>Trinity Church</i> : Gen....	5 00
MANHEIM— <i>St. Paul's</i> : Gen.....	5 00
MILLERSBURG— <i>St. Bartholomew's</i> : Gen....	3 15
MONTGOMERYVILLE— <i>Church of Our Saviour</i> : Gen.....	8 67
PARADISE PARK— <i>All Saints</i> : \$8, S. S., \$7.15, Gen.....	15 15
RIVERSIDE— <i>Grace</i> : Gen.....	3 19
SHAMOKIN— <i>Trinity Church</i> : Gen.....	12 06
SUNBURY— <i>St. Matthew's</i> : Gen.....	51 29
ULYSSES— <i>Church of the Holy Spirit</i> : Gen.....	1 20
UPPER FAIRFIELD— <i>Church of the Good Shepherd</i> : Gen.....	1 58
WATSONTOWN— <i>St. Jude's</i> : Gen.....	2 20
WELLSBORO— <i>St. Paul's</i> : \$10, S. S., \$10, Gen.....	20 00
WILLIAMSPORT— <i>Christ Church</i> : Frn., \$4.66; Gen., \$4.66.....	9 32
<i>Trinity Church</i> : Gen.....	100 00
YORK— <i>St. John's</i> : Gen.....	60 00

Indianapolis

Ap. \$443.95

ANDERSON— <i>Trinity Church</i> : Gen.....	1 45
BLOOMINGTON— <i>Trinity Church</i> : \$20, S. S., \$14.72, Gen.....	34 72
COLUMBUS— <i>St. Paul's</i> : Gen.....	5 90
CRAWFORDSVILLE— <i>St. John's</i> : Gen....	8 00
EVANSVILLE— <i>Holy Innocents</i> : Gen....	5 90
INDIANAPOLIS— <i>Christ Church</i> : Wo. Aux., Gen.....	8 00
<i>Grace</i> : Dom., 25 cts.; Frn., \$21.65; Men's Aux., Gen., \$52.46.....	74 36
<i>Holy Innocents</i> : \$27.75, S. S., \$8.40, Gen.....	36 15
<i>St. George's</i> : Gen.....	15 35
LAWRENCEBURG— <i>Trinity Church</i> : Gen....	10 00
MADISON— <i>Christ Church</i> : Gen.....	16 25
NEW ALBANY— <i>St. Paul's</i> : \$52, Wo. Aux., \$5, Gen.....	57 00
VINCENNES— <i>St. James's</i> : Gen., \$10; W. P. Gould, Dom., \$25; Frn., \$25... W. P. Gould, <i>St. Augustine's</i> School, Raleigh, North Carolina, \$25; <i>St. Paul's</i> School, Lawrenceville, Southern Virginia, \$25.....	50 00
WORTHINGTON— <i>St. Matthew's</i> : Gen....	8 00
MISCELLANEOUS—"A Friend," Gen....	5 00
Wo. Aux., Gen.....	47 87

Iowa

Ap. \$527.28

BELLEVUE— <i>St. Paul's</i> : Salary of Rev. Mr. Nieh, Hanch'uan, Hankow....	3 50
CHARLES CITY— <i>Grace</i> : Gen.....	23 40
DAVENPORT— <i>Trinity Church</i> : Gen....	17 00
DES MOINES— <i>St. Paul's</i> : Dom. and Frn.	248 43
DUBUQUE— <i>St. John's</i> : For the Bishop of Olympia, for a missionary, \$29.10; salary of Rev. Mr. Nieh, Hanch'uan, Hankow, \$4.50.....	33 60
DYERSVILLE— <i>Christ Church</i> : Salary of Rev. Mr. Nieh, Hanch'uan, Hankow.....	8 45
KEOKUK— <i>St. Mary-the-Virgin</i> : Gen....	7 00
MAQUOKETA— <i>St. Mark's</i> : Gen.....	3 65
MARSHALLTOWN— <i>St. Paul's S. S.</i> : Gen....	17 00
MT. PLEASANT— <i>St. Michael's</i> : Gen....	27 25
SIoux CITY— <i>St. Paul's</i> : Dom., \$6.50; Frn., \$6.50.....	13 00
<i>St. Thomas's</i> : Gen.....	125 00

Kansas

Ap. \$145.23

ABILENE— <i>St. John's</i> : Gen.....	4 40
COLUMBUS— <i>St. Paul's</i> : Gen.....	2 50
FRONTENAC—Gen.....	2 25
GIRARD— <i>St. John's</i> : Gen.....	16 25
KANSAS CITY— <i>Ascension</i> : Gen.....	3 75
MANHATTAN— <i>St. Paul's</i> : Gen.....	12 60
OTTAWA— <i>Grace</i> : Dom.....	16 25
PARSONS— <i>St. John's</i> : Gen.....	4 25
PITTSBURG— <i>St. Peter's</i> : Gen.....	6 23
TOPEKA— <i>Grace</i> : Gen.....	17 25
<i>St. Simon-the-Cyrenian</i> : Gen.....	11 50
Miss Ardella B. Wayne, Gen.....	25 00
H. L. P. Hillyer, Gen.....	10 00
WINFIELD— <i>Grace</i> : Gen.....	5 00
MISCELLANEOUS—Gen.....	8 00

Kansas City

Ap. \$265.53

CAMERON— <i>St. John's Mission</i> : Gen....	10 00
HIGGINSVILLE—Gen.....	3 00
KANSAS CITY— <i>Grace</i> : Frn.....	131 00
<i>St. Augustine's</i> : Gen.....	4 05
<i>St. George's</i> : Gen.....	25 00
<i>Trinity Church</i> : Gen.....	40 00
NEOSHO— <i>St. John's</i> : \$17.40, S. S., \$15.08, Gen.....	32 48
SPRINGFIELD— <i>Christ Church</i> : Gen....	20 00

Kentucky

Ap. \$456.27

ANCHORAGE— <i>St. Luke's</i> : Gen.....	15 00
J. E. Hardy, Gen.....	5 00
ELIZABETHTOWN— <i>Christ Church</i> : Gen....	5 00
HOPKINSVILLE— <i>Grace</i> : Gen.....	77 00
LOUISVILLE— <i>Advent</i> : Gen.....	45 27
<i>Christ Church</i> : Dom.....	300 00
J. C. Loomis, Gen.....	1 00
SHELBYVILLE— <i>St. James's</i> : Gen.....	5 00
UNIONTOWN—"J. H. D.," Gen.....	3 00

Lexington

Ap. \$165.75

COVINGTON—Robert C. Simmons, Gen....	5 00
FRANKFORT—Miss Caroline A. Selbert, Gen.....	1 00
HARRODSBURG— <i>St. Philip's</i> : Gen.....	5 00
LEXINGTON— <i>Christ Church</i> : Dom. and Frn.	137 50
<i>St. Andrew's</i> : Gen.....	2 25
MAYSVILLE— <i>Nativity</i> : Gen.....	12 50
PARTS— <i>St. Peter's</i> : Gen.....	2 50

Long Island

Ap. \$2,626.11; Sp. \$21.00

ASTORIA— <i>Church of the Redeemer</i> : Dom., \$5; Gen., \$80.....	85 00
<i>St. George's</i> : Gen.....	5 00

BAYSIDE— <i>All Saints'</i> : Gen.....	50 74
BRENTWOOD— <i>Christ Church</i> : Gen....	10 00
BRIDGEHAMPTON— <i>St. Anne's</i> : Gen....	8 00
BROOKLYN— <i>St. Mark's</i> (Eastern Park- way): Ruth E. Hubbard, Gen.....	5 00
Grace (Heights): Gen.....	50 00
Holy Cross: Gen.....	15 00
Incarnation: \$25, "A Friend," \$50, Gen.....	75 00
St. Ann's: "Anonymous," Gen.....	1,000 00
St. Augustine's S. S.*: Gen., \$10; Sp. for St. Augustine's School, Gaines- ville, Florida, \$10.....	20 00
St. Barnabas's: Africa.....	3 50
St. Clement's: Philippines, \$20.44; Colored, \$18.57; S. S.* Frn., \$16.....	55 01
St. John's Chapel: "C. C. F.," Gen....	10 00
St. John's: Gen.....	10 00
St. Luke's: Dom. and Frn., \$215; Gen., \$73.71; "A Widow's Mite," Sp. for Church Extension Fund, Porto Rico, \$10.....	298 71
St. Mary's: Gen.....	96 00
St. Michael's: Dom., \$25.50; Bishop Keator's work, Olympia, \$11.50; Frn., \$25.50.....	62 50
St. Paul's: M. B. Nichols, Sp. for Ex- pansion Fund, St. John's Univer- sity, Shanghai.....	1 00
St. Stephen's: Gen.....	10 00
Mrs. I. G. Hubbard, Gen.....	5 00
Miss Adeline L. Hart, Gen.....	5 00
Miss F. J. Breithaupt, Gen.....	2 00
Mrs. G. W. Lynd, Gen.....	1 00
CENTRAL ISLIP— <i>Church of the Mes- siah</i> : Gen.....	5 00
COLLEGE POINT— <i>St. Paul's</i> : Gen.....	13 12
CORONA— <i>Grace</i> : Dom. and Frn.....	10 00
EAST HAUPPAUGE— <i>St. Boniface's</i> : Gen.	1 00
ELMHURST— <i>St. James's</i> : "E. A. C.," Gen.....	10 00
FAR ROCKAWAY—Mrs. E. M. Childs, Gen.....	5 00
GARDEN CITY—Miss Anna J. Bleecker, Gen.....	3 00
GREENPORT— <i>Trinity Church</i> : Dom., \$76.45; Frn., \$25.....	101 45
HOLLIS— <i>St. Gabriel's</i> : Gen.....	1 25
HUNTINGTON— <i>St. John's</i> : Gen.....	94 12
MASPEETH— <i>St. Saviour's</i> : Gen.....	15 00
MERRICK— <i>Church of the Redeemer</i> : \$43.50, S. S., 25 cts., Gen.....	43 75
NORTHPORT— <i>Trinity Church</i> : Dom., \$16.90; Frn., \$16.90.....	33 80
OZONE PARK— <i>Epiphany</i> : Gen.....	8 35
RICHMOND HILL— <i>Resurrection</i> : Brazil, \$50; Mexico, \$50.....	100 00
RONKONKOMA— <i>St. Mary's</i> : Gen.....	2 00
SAYVILLE— <i>St. Ann's</i> : Gen.....	15 60
SEACLIFF— <i>St. Luke's</i> : Dom. and Frn....	22 00
SEAFORD— <i>St. Michael and All Angels'</i> : Gen.....	5 00
SEATAUKET— <i>Caroline Church</i> : Dom.....	24 00
SHELTER ISLAND— <i>St. Mary's</i> : Gen....	50 21
MISCELLANEOUS—"For Christ," Gen...	200 00

Los Angeles

Ap. \$190.54; Sp. \$10.00

ANAHEIM— <i>St. Michael's</i> : Dom. and Frn.....	5 55
COVINA— <i>Holy Trinity Church</i> : Gen....	6 20
HOLLYWOOD—C. E. C. Hodgson and family, Gen.....	5 00
LONG BEACH— <i>St. Luke's</i> : Dom. and Frn.....	62 29
LOS ANGELES— <i>St. John's</i> : Gen.....	25 00
POMONA— <i>St. Paul's</i> : Gen., \$22.55; S. S., Sp. for Bishop Spalding's work, Utah, \$10.....	32 55
SAN PEDRO— <i>St. Peter's</i> : Gen.....	1 00
SANTA BARBARA— <i>Trinity Church</i> : Gen.	5 00
SANTA PAULA— <i>St. Paul's</i> : Dom. and Frn.....	2 25
SIERRA MADRE— <i>Ascension</i> : Dom. and Frn.....	18 00

SOUTH PASADENA— <i>St. James's</i> : "A Parishoner," Gen.....	25 00
TERMINAL— <i>St. Michael and All Angels'</i> : Gen.....	1 80
MISCELLANEOUS—Dom. and Frn.....	90
"A Little More," Gen.....	5 00
"A Friend," Gen.....	5 00

Louisiana

Ap. \$554.84

ALGIERS— <i>Mount Olivet</i> : Gen.....	14 00
BUNKIE— <i>Calvary</i> : (of which S. S., \$8.26) Dom. and Frn.....	22 26
GRAND PRAIRIE— <i>Mission</i> : Gen.....	2 85
HAMMOND— <i>Grace</i> : Dom. and Frn.....	12 10
HOUMA— <i>St. Matthew's</i> : Gen.....	47 54
JENNINGS— <i>St. Luke's</i> : Gen.....	4 75
LAKE CHARLES— <i>Church of the Good Shepherd</i> : Gen.....	35 00
LAKELAND— <i>St. Paul's</i> : \$4.90, Mrs. J. B. Churchill, \$5, Gen.....	9 90
LAKE PROVIDENCE— <i>Grace</i> : Gen.....	4 95
LAUREL HILL— <i>St. John's</i> : Wo. Aux., Mrs. Evans's salary, Alaska, \$10; Miss Suthon's salary, Kyoto, \$10; Gen., \$10.....	30 00
MARINGOUIN— <i>St. Stephen's</i> : Dom. and Frn.....	9 90
MARKSVILLE— <i>St. Peter's</i> : Dom.....	2 10
MELVILLE— <i>St. Nathaniel's</i> : Gen.....	7 55
MINDEN— <i>St. John's</i> : Gen.....	5 00
NAPOLEONVILLE— <i>Christ Church</i> : Gen. \$36.28; Wo. Aux., for Miss Suthon's salary, Kyoto, 30 cts.....	36 58
Grace: Wo. Aux., Mrs. Evans's salary, Alaska, 80 cts.; Miss Suthon's sal- ary, Kyoto, 80 cts.....	1 60
St. Andrew's: Dom. and Frn.....	25 16
St. Anna's: Dom. and Frn.....	7 15
St. George's: Wo. Aux., Mrs. Evans's salary, Alaska, 75 cts., Miss Suthon's salary, Kyoto, 50 cts., "V. Q. E. W.," \$10, "A Member," \$5, Gen.....	16 25
St. Paul's: \$115, Wo. Aux., \$15, Gen.; Wo. Aux., Frn., \$5; Miss Suthon's salary, Kyoto, \$7; Mrs. Evans's sal- ary, Alaska, \$4.....	146 00
Trinity Church: Wo. Aux., Mrs. Evans's salary, Alaska, \$2; Miss Suthon's salary, Kyoto, \$5.....	7 00
"A Friend," Gen.....	1 00
OPELOUSAS— <i>Epiphany</i> : Gen.....	26 75
SHREVEPORT— <i>St. Mark's</i> : Gen.....	95 00
UNION SETTLEMENT— <i>Church of the Good Shepherd</i> : Gen.....	2 65
WASHINGTON— <i>St. John's</i> : Gen.....	6 50

Maine

Ap. \$1,733.92

BIDDEFORD— <i>Christ Church</i> : Gen.....	15 00
BRUNSWICK— <i>St. Paul's</i> : Gen.....	12 00
DEXTER— <i>Church of the Messiah</i> : Gen....	5 00
DRESDEN— <i>St. John's</i> : Gen.....	6 00
FRYEBURG—"Anonymous," Gen.....	1 00
GARDINER— <i>Christ Church</i> : Gen.....	157 55
KINGMAN— <i>St. Luke's</i> : Gen.....	3 00
LISBON FALLS— <i>St. Matthew's</i> : Gen....	5 00
LITTLETON—Gen.....	4 00
MADISON—Gen.....	5 00
NEW CASTLE— <i>St. Andrew's</i> : Gen.....	48 00
NORTH EAST HARBOR— <i>St. Mary's-by- the-Sea</i> : Gen.....	919 45
OLD TOWN— <i>St. James's</i> : Gen.....	15 00
PORTLAND— <i>St. Luke's</i> : Gen.....	250 00
St. Paul's: Gen.....	3 00
WATERVILLE— <i>St. Mark's</i> : Gen.....	30 00
WINN— <i>St. Thomas's</i> : Gen.....	3 00
WISCASSET— <i>St. Philip's</i> : Gen.....	23 12
YORK HARBOR— <i>St. George's-by-the- Sea</i> : Gen.....	228 80

Marquette

Ap. \$498.45

BERGLAND—Gen.	1 50
BESSIMER—Gen.	3 00
CALUMET— <i>Christ Church</i> : Gen.	9 50
CHARMING—Gen.	2 14
DIARATE—Gen.	2 42
ESCANABA— <i>St. Stephen's</i> : Dom.	4 50
EWEN— <i>St. Mark's</i> : Gen.	2 79
FRONT CREEK—Gen.	1 01
HOUGHTON— <i>Trinity Church</i> : Gen.	59 40
HUMBOLDT—Gen.	2 10
IRON RIVER— <i>St. John's</i> : Gen.	7 35
ISHPEMING— <i>Grace</i> : Gen.	17 70
LAKE GOGBIE—Gen.	8 36
MARENISCO—Gen.	2 24
MARQUETTE— <i>St. Paul's</i> : Gen.	220 05
MENOMINEE— <i>Grace</i> : Gen.	11 20
PAINESDALE— <i>St. Mary's</i> : Gen.	2 00
ROBER—Gen.	4 00
ST. IGNACE— <i>Church of the Good Shepherd</i> : Gen.	3 00
SAULT STE MARIE— <i>St. James's</i> : Duluth, \$5; Alaska, \$5; Gen., \$118.80	128 80
SIDNAW—Gen.	1 20
SPENCE'S—Gen.	2 00
WAKEFIELD—Gen.	2 19

Maryland

Ap. \$2,102.47; Sp. \$256.50

ALLEGHENY Co.— <i>Emmanuel Church</i> (Cumberland): Gen.	118 31
ANNE ARUNDEL Co.— <i>St. Anne's Parish</i> (Annapolis): Gen.	178 94
St. James's Parish (Jewell): Gen.	50 00
BALTIMORE— <i>Advent</i> : Gen.	43 50
All Saints': Gen.	30 00
Church of the Holy Comforter: Dom. and Frn.	5 00
Holy Innocents': For work at Chang- sha, Hankow.	5 00
Church of the Messiah: Dom. and Frn.	102 00
St. Barnabas's and St. George's: Frn.	8 25
St. Bartholomew's: Gen.	92 39
St. John's (Huntington): Gen.	52 00
St. Luke's: Dom. and Frn.	91 23
St. Michael and All Angels': Dom., \$150; Frn., \$150; Wo. Aux., Mrs. Julia M. Burton, Gen., \$5.	305 00
St. Paul's: Gen.	50 00
St. Peter's: Gen.	445 42
E. A. Lycett, Gen.	100 00
Randolph Barton, Gen.	10 00
"H. W. A." Sp. for Rev. Mr. An- cell, Shanghai.	20 00
Thomas W. Hall, for Bishop Rowe's work, Alaska.	2 00
BALTIMORE Co.— <i>St. James's</i> (Monk- ton): Gen., \$2; Sp. for church building at Han Yang, Hankow, under care of Rev. A. M. Sherman, \$11.50.	13 50
St. John's (Mt. Washington): Frn., \$7; Gen., \$17.	24 00
St. Paul's S. S.* (Avalon): Gen.	3 26
St. Thomas's (Garrison): Gen.	138 56
St. Timothy's (Catonsville): Gen.	7 50
Sherwood Parish: Gen.	20 00
"A Friend" (St. George's), Frn.	38 00
FREDERICK Co.— <i>All Saints'</i> (Frede- rick): Gen., \$33.76; China Mission Chapter, Wo. Aux., Sp. for Bishop Roots, Hankow, \$225; Five-cent Col- lections, Indian, \$4.65; Frn., \$4.65; Mexico, \$4.70.	272 76
HARFORD Co.— <i>Churchville Parish</i> (Churchville): Dom., \$10; Frn., \$20.	30 00
HOWARD Co.— <i>Grace</i> (Elkridge): Frn., \$50; Deaf-mutes, \$7.35.	57 35
St. Alban's (Alberton): Gen.	15 00
St. John's: Frn.	10 00
QUEEN ANNE'S Co.—Miss Elizabeth Neall Brown and Mrs. Edwin H. Brown (Centreville), Gen.	20 00

Massachusetts

Ap. \$5,454.26; Sp. \$85.75

ALBERTON— <i>Church of Our Saviour</i> : Gen.	10 00
ARLINGTON— <i>St. John's</i> : Gen.	32 50
BEACHMONT— <i>St. Paul's</i> : \$11, S. S.* \$24.42, Gen.	35 42
BEVERLY— <i>St. Peter's</i> : Gen.	25 00
BEVERLY FARMS— <i>St. John's</i> : Gen.	20 00
BOSTON— <i>Advent</i> : Wo. Aux., Sp. for St. John's Expansion Fund, Shanghai.	10 00
All Saints' (Ashmont): Wo. Aux., Hooker School, Mexico.	1 00
Ascension: Gen., \$25, Sp. for Rev. R. E. Wilson, Shanghai, \$1.	31 00
Christ Church: John D. Bryant, \$5, "A Member," \$5, Gen.	10 00
Church of the Messiah: Wo. Aux., Hooker School, Mexico.	1 00
Church of Our Saviour (Roslindale): Gen.	64 94
St. Augustine's and St. Martin's: Gen.	25 00
St. James's (Roxbury): Dom. and Frn.	12 00
St. John the Evangelist's: Gen.	20 00
St. John's (East): Dom. and Frn., \$10; "Towards Spreading the King- dom," Dom., \$48.33; Frn., \$96.67; "A Friend," Wo. Aux., "Frances Lathrop Fiske" scholarship, St. Mary's School, South Dakota, \$60; S. S.* Gen., \$6.	221 00
St. John's (Orient Heights): Dom., \$25; Frn., \$29; S. S.* Gen., \$14.34; "Towards Spreading the Kingdom," Dom., \$48.33; Frn., \$96.67.	21 00
St. Margaret's (Brighton): Gen.	1 00
St. Mary's-for-Sailors (East): Gen.	18 00
St. Peter's (Jamaica Plain): \$165.86, George O. Currier, \$10, Gen.	175 86
St. Stephen's: "A Member," Gen., \$20; Wo. Aux., Isle of Pines, Cuba, \$5.	25 00
Trinity Church: Gen., \$93.09; Miss Helen Paine, Gen., \$200; Wo. Aux., Hooker School, Mexico, \$15; Isle of Pines, Cuba, \$15.	323 00
Grant Walker, Gen.	200 00
Miss Cornelia A. French, Gen.	100 00
BRIDGEWATER— <i>Trinity Church</i> : Gen.	11 50
BROOKLINE— <i>Church of Our Saviour</i> : Dom., \$18.50; Wo. Aux., Hooker School, Mexico, \$27; San Gabriel, Brazil, \$2; Isle of Pines, Cuba, \$12; Haiti, \$5.	64 50
CAMBRIDGE— <i>Christ Church</i> : "A Mem- ber," Gen., \$25; Wo. Aux., Sp. for Rev. J. P. McCullough, Isle of Pines, Cuba, \$5.	30 00
St. Bartholomew's: Gen., \$11.90; Wo. Aux., Hooker School, Mexico, \$1.	12 90
St. James's: Gen.	49 37
St. John's: Mrs. Alexander O. G. Allen, \$15, Mrs. Robert D. Smith, \$50, Gen.	65 00
St. Peter's: Gen.	48 08
St. Philip's: Gen.	6 40
Archdeacon and Mrs. S. G. Babcock, Dom. and Frn.	50 00
Church Work Conference, Sp. for St. John's University, Shanghai.	9 75
CANTON— <i>Trinity Church</i> : Gen.	14 75
CHELMSFORD— <i>All Saints'</i> : Gen.	14 92
CHELSEA— <i>St. Luke's</i> : Dom. and Frn., \$22.50; "A Friend," Gen., \$85.	107 50
DEDHAM—Mrs. Augustine H. Amory, Gen.	25 00
DUXBURY— <i>St. John's</i> : Gen.	29 96
EDGARTOWN— <i>St. Andrew's</i> : Gen.	13 24
EVERETT— <i>Grace</i> : Gen.	9 30
FALL RIVER— <i>St. James's</i> : Gen.	15 00
St. John's: Gen.	115 00
St. Luke's: \$20, Wo. Aux., \$3, Gen.	23 00
St. Stephen's: Gen.	5 00
FALSMOUTH— <i>St. Barnabas's</i> : Gen., \$76.63; S. S.* \$13.04.	89 67
FRAMINGHAM— <i>St. Andrew's</i> (South): Gen.	21 12

<i>St. John's</i> : Gen.....	31 64
FRANKLIN— <i>St. John's</i> : \$9.98, S. S.,* \$11.42, Gen.....	21 40
FOXBORO— <i>St. Mark's</i> : Gen.....	22
GLOUCESTER— <i>St. John's</i> : Gen.....	98 87
HAYRHILL— <i>Trinity Church</i> : Gen.....	25 40
HANOVER— <i>St. Andrew's</i> : Gen.....	63 51
HINGHAM— <i>St. John the Evangelist's</i> : Gen., \$18.65; Dom. and Frn., \$20..	38 65
HUDSON— <i>St. Luke's</i> : Gen.....	4 00
IPSWICH— <i>Ascension</i> : Wo. Aux., Gen.....	10 00
LAWRENCE— <i>St. John's</i> : Gen.....	5 00
LEXINGTON— <i>Church of Our Redeemer</i> : Gen.....	9 66
LOWELL— <i>House of Prayer</i> : Gen.....	12 00
<i>St. John's</i> : Gen.....	25 00
LYNN— <i>St. Stephen's</i> : Gen.....	66 24
MANCHESTER— <i>Emmanuel Church</i> : Dom. and Frn.....	65 56
MARBLEHEAD— <i>St. Michael's</i> : Gen.....	21 31
MARION— <i>St. Gabriel's</i> : Gen.....	30 59
MATTAPOISETT— <i>St. George's</i> : Gen.....	6 53
MATTAPAN— <i>St. Philip's</i> : Gen.....	20 70
MEDFIELD— <i>Advent S. S.*</i> : Gen.....	56
MEDFORD— <i>Grace</i> : Gen.....	15 00
MEDWAY— <i>Christ Church S. S.*</i> : Gen.....	6 15
METHUEN— <i>All Saints</i> : Gen.....	3 65
MIDDLEBORO— <i>Church of Our Saviour</i> : Gen.....	3 88
MILLIS— <i>St. Paul's</i> : \$2.37, S. S.,* \$1.96, Gen.....	4 33
NANTUCKET— <i>St. Paul's</i> : Gen.....	28 98
NEDHAM— <i>Christ Church</i> : Gen.....	8 50
NEW BEDFORD— <i>St. James's</i> : Gen.....	15 18
<i>St. Martin's</i> : Gen.....	50 50
NEWBURYPORT— <i>Miss Sarah Wheel-</i> <i>wright</i> : Gen.....	50 00
"E. D." Gen.....	1 00
NEWTON— <i>Church of the Messiah</i> (West and Auburndale): Dom., \$8.40; Frn., \$5; Indian, \$2.50; Gen., \$59.10.....	75 00
<i>St. Paul's</i> (Highlands): Dom. and Frn., \$3.91; Gen., \$38.33.....	42 24
<i>Church of the Good Shepherd</i> (Waban): Gen.....	24 13
<i>Grace</i> : Dom.....	8 00
<i>St. Mary's</i> (Lower Falls): Gen.....	142 33
<i>Church of the Redeemer</i> (Chestnut Hill): Gen.....	200 00
NORTH ANDOVER— <i>St. Paul's</i> : Gen.....	100 24
NORWOOD— <i>Grace Mission</i> : Gen.....	6 00
OAK BLUFFS— <i>Trinity Church</i> : Gen.....	7 00
OSTERVILLE— <i>St. Peter's</i> : Gen.....	13 14
PEABODY— <i>Henry Baetze</i> , Gen.....	5 00
PLYMOUTH— <i>Christ Church</i> : Gen.....	26 31
REVERE— <i>St. Ann's</i> : Gen., \$10.15; "A Friend" Dom., \$3.34; Frn., \$6.66..	20 15
SALEM— <i>Grace</i> : Gen.....	20 00
<i>St. Peter's</i> : Gen.....	322 78
SAUGUS— <i>St. John's</i> : Dom. and Frn.....	1 00
SHARON— <i>St. John's S. S.*</i> : Gen.....	24 00
SOMERVILLE— <i>Emmanuel Church</i> : Frn.....	47 00
<i>St. James's</i> (West): Gen.....	15 00
<i>St. Thomas's</i> : Dom. and Frn.....	2 00
SOUTH GROVELAND— <i>St. James's</i> : Gen.....	5 57
STONEHAM— <i>All Saints</i> : Gen.....	2 50
STOUGHTON— <i>Trinity Church</i> : Gen.....	4 16
Emily A. Dean, Gen.....	1 00
SWAMPSCOTT— <i>Holy Name</i> : Gen.....	66 40
TAUNTON— <i>St. John's</i> : Gen.....	3 00
<i>St. Thomas's</i> : Dom., \$32.73; Frn., \$9.48; Wo. Aux., Hooker School, Mexico, \$10; "A Member," Gen., \$100.....	152 21
VINEYARD HAVEN— <i>Grace</i> : Gen.....	11 14
WAKEFIELD— <i>Emmanuel Church</i> : Gen.....	23 70
WALTHAM— <i>Ascension</i> : Gen.....	30 75
<i>Christ Church</i> : Ethel L. Paine, Gen.....	100 00
WAREHAM— <i>Church of the Good Shep-</i> <i>herd</i> : Gen.....	38 00
WELLESLEY— <i>St. Andrew's</i> : Gen.....	20 00
WEYMOUTH— <i>Trinity Church</i> : \$7, S. S.,* \$2, Gen.....	9 00
WINCHESTER— <i>Epiphany</i> : Gen.....	25 00

WINTHROP— <i>St. John's</i> : "A Friend," Gen.....	30 00
WRENTHAM— <i>Trinity Church</i> : Gen.....	2 00
MISCELLANEOUS—"Mass," Gen.....	300 00
"Anonymous," Gen.....	120 00
Miss C. A. L. French, Gen.....	100 00
Wo. Aux., "A Member," Sp. personal for Deaconess C. M. Carter, Alaska. Wo. Aux., "A Friend," Isle of Pines, Cuba, \$20; Sp. for Rev. J. P. McCullough, Isle of Pines, Cuba, \$5.	50 00
Wo. Aux., "A Member," Gen.....	25 00
Wo. Aux., Western Colorado, \$10; Nevada, \$10.....	20 00
"A Friend," Gen.....	10 00
Wo. Aux., "A Friend," Isle of Pines, Cuba.....	2 00

Michigan

Ap. \$1,156.80; Sp. \$62.50

BAY CITY— <i>Trinity Church</i> : Gen.....	16 00
CARO— <i>Trinity Church</i> : Wo. Aux., Alaska.....	1 00
DETROIT— <i>Christ Church</i> : Gen.....	415 38
<i>Epiphany</i> : Gen.....	20 00
<i>Ephphatha Deaf-mute Mission</i> : Gen.....	1 50
<i>Church of the Messiah</i> : Gen.....	205 32
<i>Church of Our Saviour</i> : Gen.....	2 80
<i>Church of Our Saviour</i> (Leesville): Gen.....	8 75
<i>St. John's</i> : Gen., \$207.88; Young Woman's Aux., Sp. for Priory School, Honolulu, \$50; Charles C. Zabriskie, Gen., \$30; "A Member," Gen., \$10.....	297 88
<i>St. Peter's</i> : Gen.....	45 00
<i>St. Thomas's</i> : Gen.....	83 50
"Lithe," Gen.....	25 00
John B. Howarth, Gen.....	10 00
Mrs. Stevens, Wo. Aux., Sp. for Rev. H. C. Parke, Asheville, in memory of Mrs. Miner.....	10 00
J. F. Wiber, Gen.....	5 00
DURAND— <i>St. John's</i> : Gen.....	3 20
GROSSE ILE— <i>St. James's</i> : Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$5; Philippines, \$3; Sp. for F. E. Adams Memorial, Good Shepherd Hospital, Arizona, \$2; Gen., \$3.....	13 00
LEXINGTON— <i>Church of the Good Shep-</i> <i>herd</i> : Gen.....	12 00
OWASSO— <i>Christ Church</i> : Wo. Aux., Miss Thomas, Sp. for F. E. Adams Memorial, Good Shepherd Hospital, Arizona.....	50
PONTIAC— <i>All Saints' S. S.*</i> : Gen.....	4 35
PORT HURON— <i>Grace</i> : Florence H. Avery, Frn.....	3 00
TECUMSEH— <i>St. Peter's</i> : Gen.....	25 62
TRENTON— <i>St. Thomas's</i> : Wo. Aux., Gen.....	5 00
UNION CITY—A. J. Ackley, Gen.....	5 00

Michigan City

Ap. \$328.12

BRISTOL— <i>St. John's</i> : Gen.....	12 60
ELKHART— <i>St. John's</i> : Wo. Aux., Gen.....	5 00
FORT WAYNE— <i>Trinity Church</i> : Gen.....	131 02
GARY— <i>Christ Church</i> : Gen.....	22 26
GOSHEN— <i>St. James's</i> : Gen.....	10
MISHAWAKA— <i>St. Paul's S. S.*</i> : Gen.....	8 30
PERU— <i>Trinity Church</i> : Gen.....	55 44
PLYMOUTH— <i>St. Thomas's</i> : Wo. Aux., Gen.....	5 00
VALPARAISO— <i>St. Andrew's S. S.*</i> : Gen.....	6 40
WAWASEE— <i>All Saints</i> : Dom. and Frn.....	20 00
MISCELLANEOUS—Wo. Aux., Gen.....	5 00
"A Friend," Gen.....	57 00

Milwaukee

Ap. \$308.59; Sp. \$74.59

BRADHEAD—St. Martin's; Gen.....	3 00
DELAFIELD—"A Memorial from Five Sisters," Sp. for Miss Farthing's work in Alaska.....	25 00
DELAVAN—Christ Church: Dom., \$11.70; Frn., \$18.46; S. S.,* Gen., \$25.....	55 16
EVANSVILLE—St. John's; Miss Pearl H. Campbell, Gen.....	3 00
JANESVILLE—Trinity Church: Gen.....	1 00
LA CROSSE—Christ Church: Gen.....	15 00
St. Peter's: Gen.....	1 00
LANCASTER—Emmanuel Church: Gen.....	5 00
MADISON—Grace: Wo. Aux., "A Member," \$2, Woman's Service, \$2.01, Gen.....	4 01
MILWAUKEE—All Saints' Cathedral: Gen., \$10.15; Sp. for purchase of land, Wuchang, Hankow, \$9.....	19 15
G. Y. Wilkinson, Gen.....	1 00
NASHOTAH—St. Mary's: Gen.....	28 00
OCONOMOWOC—Zion: \$38.03, S. S.,* \$19.48, Gen.....	57 51
PLATTEVILLE—Trinity Church: Gen.....	5 30
RACINE—St. Luke's: \$10, "G." \$2, "R." \$5, Gen.; Mrs. Harriet C. W. Root, Frn., \$1; Miss Catharine Warner, Gen., \$1.....	19 00
RICE LAKE—Grace: Gen.....	1 00
SHARON—St. Mary's: Gen.....	5 00
STAR PRAIRIE—Gen.....	61
STOUGHTON—St. Stephen's: Gen.....	3 00
SUPERIOR—St. Alban-the-Martyr: Gen.....	5 00
TURTLE LAKE—St. Philip's: Gen.....	5 00
WATERTOWN—St. Paul's: Gen.....	4 45
WAUKESHA—St. Matthias's: Gen.....	13 40
WHITEWATER—St. Luke's S. S.: Gen.....	4 00
MISCELLANEOUS—Rev. G. W. Dunbar, Dom. and Frn.....	25 00

Minnesota

Ap. \$1,995.44; Sp. \$50

ANNANDALE—St. Mark's: Gen.....	2 00
AUSTIN—Christ Church: Gen.....	17 40
BELLE PLAIN—Transfiguration: Gen.....	4 00
BIRCH COULEE—St. Cornelia's: Gen.....	8 00
BLUE EARTH—Church of the Good Shepherd: Gen.....	1 50
BRAHAM—Mission: Gen.....	50
BROWNTON—St. Mary's: Gen.....	3 23
CALEDONIA—Trinity Church: Gen.....	6 00
CANNON FALLS—Church of the Redeemer: Gen.....	5 00
DELANO—Church of the Holy Spirit: Gen.....	2 31
FARIBAULT—Cathedral of Our Merciful Saviour: Gen.....	300 00
GOOD THUNDER—St. Luke's: Gen.....	2 00
GOOSE CREEK—St. James's Mission: Gen.....	1 00
HENDERSON—St. Jude's: Gen.....	6 00
JACKSON—Christ Church: Gen.....	6 00
KENYON—Ascension: Gen.....	10 00
LE SUEUR CENTRE—St. Paul's: Gen.....	8 00
LITCHFIELD—Trinity Church: Gen.....	23 13
MANKATO—St. John's: Gen.....	18 50
MANTORVILLE—St. John's: Gen.....	7 00
MINNEAPOLIS—Gethsemane: Gen.....	600 00
Grace: Gen.....	10 00
St. Mark's: Gen.....	400 00
St. Matthew's S. S.*: Gen.....	17 05
St. Paul's: Gen.....	100 00
Brewer Goodsell, Gen.....	5 00
MORRISTOWN—St. John's: Gen.....	50
MORTON—Ascension: Gen.....	2 50
NEW ULM—St. Peter's: Gen.....	12 00
OLIVIA—St. John's: \$4, S. S., \$1.90, Gen.....	5 90
OWATONNA—St. Paul's: "A Friend," Gen.....	10 00
RED WING—Christ Church: Wo. Aux., for "Clara B. Copel Memorial" schol-	

arship, St. John's School, Cape Mount, West Africa.....	25 00
ROCKFORD—Breck Memorial Church: Gen.....	1 50
RUSH CITY—Grace: Gen.....	2 00
St. PAUL—Ascension: Gen.....	11 31
Christ Church: Gen.....	35 34
Church of the Good Shepherd: Gen.....	5 00
St. Clement's: Gen., \$165; J. F. A. Williams, for Archdeacon Dray's work in Wyoming, \$4.....	169 00
St. John's (White Bear): Gen.....	10 00
St. Peter's: Gen.....	50 00
St. Philip's: Gen.....	9 25
St. Stephen's: \$2.50, S. S., \$2.50, Gen.....	5 00
Arthur W. Partridge, Gen.....	25 00
Mrs. J. M. Smith, Frn.....	15 00
St. PETER—Church of the Holy Communion: Gen.....	8 50
SHAKOPEE—St. Peter's: Gen.....	25
SPRING CREEK—H. Bruxvoort, Sp. for St. Paul's College, Tokyo.....	50
STILLWATER—Ascension: Gen.....	21 00
WARSAW—St. Thomas's: 50 cts., S. S., \$1.27, Gen.....	1 77
WATERVILLE—St. Andrew's: Gen.....	6 00

Mississippi

Ap. \$376.88; Sp. \$5.00

ABERDEEN—St. John's: Gen.....	11 59
BAY ST. LOUIS—Christ Church: Gen.....	15 00
CARROLLTON—Grace: Children's Missionary Society, Sp. for Bishop Rowe's work, Alaska.....	5 00
CHURCH HILL—Christ Church: Gen.....	6 00
COLUMBUS—St. Paul's: Gen.....	50 00
GLASS—Church of the Holy Communion: Frn.....	5 00
GRENADA—All Saints': Gen.....	34 50
GULFPORT—St. Peter's-by-the-Sea: Gen.....	40 00
HERNANDO—Ascension: \$5, Ethel S. Cooke, \$10, Gen.....	15 00
HOLLY SPRINGS—Christ Church: Dom.....	12 25
LONG BEACH—All Saints': Gen.....	8 00
MCCOMB CITY—Church of the Mediator: Gen.....	15 00
MAGNOLIA—Church of the Redeemer: Gen.....	5 00
MISSISSIPPI CITY—St. Mark's Mission: Ladies' Guild, Gen.....	5 00
MOSS POINT—St. Alban's: Gen.....	2 00
OCEAN SPRINGS—St. John's: Gen.....	35
OKOLONA—Grace Mission: Gen.....	5 00
PASCAGOULA—St. John's: Gen.....	19
SUMMIT—Christ Church: Gen.....	10 00
MISCELLANEOUS—"A Friend," Gen.....	137 00

Missouri

Ap. \$1,282.33

IRONTON—St. Paul's: Gen.....	5 00
LOUISIANA—Calvary: Gen.....	12 25
OVERLAND PARK—St. Paul's Mission: Gen.....	4 25
POPLAR BLUFF—Holy Cross: Gen.....	2 12
ROLLA—Christ Church: Gen.....	3 18
St. CHARLES—Trinity Church: Gen.....	5 00
St. LOUIS—Ascension: Gen.....	100 00
Christ Church Cathedral: School work in China, \$10; Gen., \$150.....	160 00
Emmanuel Church (Old Orchard): Laymen's Missionary Society, for Foreign Missions.....	500 00
Church of the Good Shepherd: Gen.....	25 00
Holy Communion: Mrs. P. C. Moffitt, Gen.....	40 00
Mt. Calvary: Dom. and Frn.....	12 00
St. Andrew's: Gen.....	25 55
St. George's Chapel: Gen.....	60 00
St. Peter's: Dom., \$32.49; Frn., \$32.49.....	64 98
St. Paul's: Dom. and Frn.....	20 00
L. F. Jones, Gen.....	5 00
J. H. Thompson, Gen.....	5 00

MISCELLANEOUS — Branch Wo. Aux., Colored, \$100.50; "Frederick B. Sheetz Memorial" scholarship, St. John's School, Cape Mount, Africa, \$25; Gen., \$107.50..... 233 00

Montana

Ap. \$118 98

CHINOOK—St. Timothy's: Gen..... 10 00
COLUMBUS—R. J. Brennan, Gen..... 5 00
CULBERTSON—Church of the Good Shepherd: Gen..... 10 00
GLENDAVE—St. Matthew's: Gen..... 50 00
HAYRE—St. Mark's: Gen..... 32 58
HELENA—St. Peter's: Gen..... 1 40
WIBAUX—St. Thomas's: Gen..... 10 00

Nebraska

Ap. \$223.83

FALL CITY—St. Thomas's: Gen..... 2 60
HARVARD—St. John's S. S.*: Gen..... 4 25
NORFOLK — Trinity Church: Dom., \$8.25, S. S. \$7, Gen..... 15 25
OMAHA—St. Paul's: "Miss A." Gen.. 10 00
St. Philip—the Deacon: Gen..... 12 00
Trinity Cathedral: Dom. and Frn.... 120 33
PALMER—St. Mark's: Gen..... 3 85
SOUTH OMAHA—St. Martin's: Dom. and Frn. 52 89
WYOMING—Christ Church: Gen..... 2 66

Newark

Ap. \$3,544.61; Sp. \$78.00

ALLENDALE—Epiphany: Gen..... 21 50
BLOOMFIELD—Christ Church: Gen.... 139 36
DOVER—St. John's: Gen..... 10 00
EAST ORANGE—Christ Church: Gen... 132 55
St. Agnes's: Gen..... 15 00
St. Paul's: \$63.95, S. S.,* \$62.23, Dom. and Frn. 126 18
Mrs. E. J. Marsh, Sp. for Bishop Horner, Asheville..... 50 00
ENGLEWOOD—Junior Aux., Gen..... 5 00
HACKETTSTOWN — St. James's: Rev. William J. Cuthbert, Tokyo..... 4 37
HOBOKEN—Mrs. Lillian Brain, Gen... 1 00
IRVINGTON—Trinity Church: Gen..... 35 00
JERSEY CITY—Holy Cross: Gen..... 7 33
St. John's (Heights): Rev. William J. Cuthbert, Tokyo..... 137 50
St. Paul's: Gen., \$50; Wilhelmina F. Rhode, Gen., \$2..... 52 00
LYNDHURST—St. Thomas's: Gen..... 2 54
MAPLEWOOD — "Thank-offering," work at St. Margaret's School, Tokyo..... 2 00
MILLBURN—St. Stephen's: Gen..... 17 21
MILLINGTON—All Saints': Gen..... 30 00
MONTCLAIR—St. John's: Gen..... 4 73
MONTVALE—F. C. Ackerman, Gen.... 5 00
MORRISTOWN—Church of the Redeemer: Gen..... 826 90
St. Peter's: Archdeacon Stuck's salary, Alaska..... 1,030 05
NEWARK—Grace: Rev. Elliott White, Sp. for Rev. W. J. Cuthbert, Kyoto. 25 00
St. Paul's: Gen..... 70 97
Trinity Church: Rev. Mr. McNulty's salary, Shanghai..... 100 00
PASSAIC—St. John's: Junior Aux., Gen. (of which Miss H. P. Simmons, \$10)..... 25 00
Minnie I. MacLagan, Gen..... 10 00
PATERSON—St. Paul's: Gen..... 300 00
Trinity Church: Gen..... 22 25
STANHOPE—Christ Church: Rev. John A. Staunton, Jr., Sagada, Philippine Islands..... 3 22
SUMMIT—Calvary: Gen..... 152 95
MISCELLANEOUS—"A Friend," Gen... 5 00
Junior Aux., Gen..... 50 00
Babies' Branch, Gen., \$200; Sp. for "Little Helpers" cot, St. Agnes's

Hospital, Raleigh, North Carolina, \$3 203 00

New Hampshire

Ap. \$398.93; Sp. \$25.00

BERLIN—St. Barnabas's: Gen..... 25 00
CLAREMONT—Union Church (West): \$6, S. S.,* \$4, Gen..... 10 00
CONCORD—Grace S. S.* (East): Gen.. 2 00
St. Luke's: Junior Aux., Gen..... 5 45
St. Mary's S. S.*: Gen..... 3 00
St. Paul's School: "A Friend," Sp. for Easter School, Bagulo, Philippine Islands..... 25 00
St. Timothy's: \$20, S. S.,* \$16.76, Gen. 36 76
DANBURY—Church of the Holy Spirit: \$2, S. S.,* \$1, Gen..... 3 00
EXETER—Christ Church: Gen..... 3 92
FRANKLIN—St. Jude's: Gen..... 15 00
HOLDERNESS—Holy Cross: Dom. and Frn. 25 00
JAFFREY—Clara N. Parker, Gen..... 15 00
LANCASTER—St. Philip's: Gen..... 2 80
MEREDITH—Resurrection: Gen..... 1 00
NASHUA—Church of the Good Shepherd: Gen..... 111 00
NEWPORT—Epiphany: Gen..... 6 00
PETERBOROUGH—All Saints': Gen.... 1 00
PORTSMOUTH—Christ Church: \$20, S. S.,* \$20, Gen..... 40 00
St. John's: Gen..... 75 00
SALMON FALLS—Christ Church: Gen.. 5 00
WILTON—Transfiguration: Gen..... 2 00
MISCELLANEOUS—Wo. Aux., Gen..... 11 00

New Jersey

Ap. \$2,341.77; Sp. \$209.00

ASBURY PARK—Trinity Church: Wo. Aux., Sp. for salary of Mrs. William Holmes, South Dakota..... 5 00
ATLANTIC CITY—St. James's: Gen..... 65 00
BASKING RIDGE—St. Mark's: Gen..... 8 95
BAY HEAD—All Saints': Gen..... 35 00
BEACH HAVEN—Holy Innocents': Gen. 18 00
BELMAR—"Friends," Gen..... 5 00
BERNARDSVILLE—St. Bernard's: Gen.. 456 58
Somerset Inn School: Gen..... 1 20
BEVERLY—St. Stephen's: Dom. and Frn. 89 33
BURLINGTON—St. Barnabas's: Gen.... 55 00
CAMDEN—St. Paul's: Gen., \$168.38; Wo. Aux., Sp. for salary of Mrs. William Holmes, South Dakota, \$30; "A Member," Koyukuk Indian Mission, Alaska, \$6; Frn., \$10..... 214 38
St. Stephen's: Gen..... 25 00
(In Memoriam), J. H. Carpenter, Gen. 4 00
CAPE MAY—Advent: Gen..... 10 00
CRAMER HILL—St. Wilfrid's: Gen.... 77 00
ELIZABETH—Christ Church: Wo. Aux., "A Member," Dom. 40 00
St. John's: William T. Day, \$3, Mr. Gales, \$2, Sp. for St. John's University, Shanghai, \$5; Wo. Aux., Sp. for salary of Mrs. William Holmes, South Dakota, \$5..... 10 00
Trinity Church: Gen..... 2 00
FLORENCE—St. Stephen's: Wo. Aux., Sp. for salary of Mrs. William Holmes, South Dakota..... 5 00
GIBBSBORO—St. John's-in-the-Wilderness: Frn., \$5; Gen., \$5..... 10 00
HADDONFIELD — Grace: St. Anne's Guild, "A Member," Wo. Aux., Sp. for salary of Mrs. William Holmes, South Dakota..... 3 00
HELMETTA—St. George's: \$144.97, S. S.,* \$20, Gen..... 164 97
HIGHLANDS—Mary Trasn, Gen..... 3 00
KEYPORT—St. Mary's S. S.: Gen..... 12 00
LAMBERTVILLE—St. Andrew's: Gen., \$20; Wo. Aux., Sp. for salary of

Mrs. William Holmes, South Dakota, \$4	24 00	LAKE MAHOPAC— <i>Holy Communion</i> : \$41, S. S.,* \$9.57, Gen.	50 57
LUMBERTON— <i>St. Martin's</i> : Gen.	3 00	MAMARONECK— <i>St. Thomas's</i> : Gen.	282 30
MANTOLOKING— <i>St. Simon's</i> : Gen.	18 00	MT. VERNON—H. W. Greene, Gen.	10 00
MERCHANTVILLE— <i>Grace</i> : Wo. Aux., Sp. for salary of Mrs. William Holmes, South Dakota.	5 00	NEW HAMBURG—Irving Grinnell, Gen.	25 00
MONMOUTH BEACH— <i>St. Peter's-in-Galilee</i> : Wo. Aux., Frn., \$50; Sp. for the Patterson School, Yaddin Valley, Asheville, \$15; Sp. for St. Hilda's School, Wuchang, Hankow, \$25; Sp. for Rev. A. M. Sherman, for his work in Hankow, \$10.	100 00	NEW ROCHELLE— <i>Trinity Church</i> : Gen.	187 39
MOORESTOWN— <i>Trinity Church</i> : "A Friend," "Trinity Memorial" scholarship, St. Elizabeth's School, South Dakota, \$60; S. S., "Rev. H. Hastings Weld Memorial" scholarship, St. John's School, Cape Mount, Africa, \$25.	85 00	NEW YORK— <i>All Saints</i> : Gen.	57 00
MOUNT HOLLY— <i>St. Andrew's</i> : Wo. Aux., Sp. for salary of Mrs. William Holmes, South Dakota.	10 00	<i>All Souls</i> : For St. Margaret's School, Tokyo, in memory of "C. L. E.," \$20; for Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, in memory of "Dr. S. E.," \$10.	30 00
NAVESINK— <i>All Saints</i> : \$176.43, "Members," \$100, Gen.	276 43	<i>Ascension</i> : Gen.	370 76
NEW BRUNSWICK— <i>St. John's</i> : Wo. Aux., Sp. for salary of Mrs. William Holmes, South Dakota, \$5; "A Member," Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$1.	6 00	<i>Ascension</i> (West New Brighton): For Bishop Partridge's Mission in Kyoto, \$63.34; Gen., \$122.	185 34
OCEAN CITY— <i>Holy Trinity Church</i> : Gen.	10 00	<i>Beloved Disciple</i> : Gen.	28 25
"A Friend," Sp. for erection of new building, for St. Hilda's Girls' School, Wuchang, Hankow.	3 00	<i>Calvary</i> : Dom., \$1,200; Frn., \$1,000.	2,200 00
PERTH AMBOY— <i>St. Peter's</i> : Gen.	5 00	<i>Church Missions House Chapel</i> : Farewell Service, Frn.	28 80
RAHWAY— <i>St. Paul's</i> : Gen.	1 00	<i>Grace</i> : Gen., \$1,761 51; Committee on Missions for Colored People, St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$5.	1,776 51
RED BANK— <i>Trinity Church</i> : Mrs. William S. Jones, Sp. for "Mary Grace" scholarship, St. Hilda's School, Wuchang, Hankow.	50 00	<i>Holy Apostles</i> : Gen.	72 10
RIVERTON— <i>Christ Church</i> : Gen.	34 38	<i>Holy Communion</i> : \$325, Mrs. Charles W. Ogden, \$500, Gen.	825 00
ROSELLE PARK— <i>St. Luke's</i> : "A Member," Gen.	5 00	<i>Holy Faith</i> : Colored, \$15.20; Gen., \$80.30.	95 50
RUMSON— <i>St. George's</i> : Wo. Aux., Dom., \$30; Frn., \$50.	80 00	<i>Holy Nativity</i> : Gen.	6 00
SCOTCH PLAINS— <i>All Saints</i> : Gen.	4 00	<i>Holy Trinity Church</i> (Harlem): Edith M. Bond, Violet H. Bond, Gen.	200 00
SEA GIRT— <i>St. Uriel's</i> : Gen.	32 00	<i>Incarnation</i> : Francis Lynde Stetson, Gen.	800 00
SHEWESBURY— <i>Christ Church</i> : Junior Aux., scholarship at Boone College, Wuchang, Hankow.	49 69	<i>St. Agnes's</i> : Wo. Aux., "A Member," Gen., \$5; S. S.,* Gen., \$625.33; "Rev. E. A. Bradley, D.D." scholarship, Girls' Training Institute, Africa, \$25; Sp. for "Rev. Edward Bradley, D.D." scholarship, St. Augustine's School, Raleigh, North Carolina, \$25; Sp. for Archdeacon Russell, Lawrenceville, Southern Virginia, \$50; Sp. for Rev. Primus P. Alston, Industrial School, Raleigh, North Carolina, \$50; Sp. for St. Mary's-in-the-Mountains, Sewanee, Tennessee, \$50; Sp. for Rev. Mr. Hughson's Boys' School, Sewanee, Tennessee, \$50; Sp. for Bishop Rowe, Alaska, \$100; Sp. for Expansion Fund, St. John's University, Shanghai, \$50; Sp. for Rev. R. C. Wilson, Zanzok, Shanghai, \$25.	1,055 33
SOMERVILLE— <i>St. John's</i> : Gen.	36 25	<i>St. Augustine's Chapel</i> : Gen.	107 18
SPOTTSWOOD— <i>St. Peter's</i> : Gen.	29 95	<i>St. Bartholomew's Swedish Chapel</i> : Gen.	16 00
SPRING LAKE— <i>Holy Trinity Church</i> : Gen.	85 00	<i>St. Cyprian's</i> : Gen.	5 00
SWEDESBORO— <i>Trinity Church</i> : Gen.	73 00	<i>St. George's</i> : Gen.	4,000 00
TOM'S RIVER— <i>Christ Church</i> : Gen.	12 84	<i>St. James's</i> : Gen.	250 00
TRENTON— <i>Grace</i> : Gen.	7 51	<i>St. John the Evangelist's</i> : Miss Elizabeth H. Wisner, Gen.	25 00
<i>St. Michael's</i> : Gen.	35 00	<i>St. Luke's</i> : Gen.	48 32
<i>St. Paul's</i> : Dom., \$10; Frn., \$10.	20 00	<i>St. Mary-the-Virgin</i> : Rev. A. G. van Elden, Dom. and Frn.	5 00
<i>Trinity Church</i> : Wo. Aux., Sp. for salary of Mrs. William Holmes, South Dakota.	3 00	<i>St. Michael's</i> : Gen., \$120; Sp. for Rev. A. A. Gilman, Changsha, Hankow, \$32.	152 00
WOODBURY— <i>Christ Church</i> : Gen.	2 25	<i>St. Stephen's</i> : For work in Asheville.	163 30
MISCELLANEOUS—Babies' Branch, Sp. for salary of Mrs. William Holmes, South Dakota.	25 00	<i>St. Thomas's</i> : "A Friend," Gen.	300 00
New York		<i>Trinity Church</i> (New Dorp): Mrs. William Mason Smith, Gen.	25 00
Ap. \$19,137.34; Sp. \$1,072.31		Mary W. B. Alexander (New Brighton), for China.	5 00
ANNANDALE—Mrs. G. A. Dean, Gen.	5 00	August Belmont, Gen.	800 00
BEDFORD— <i>St. Matthew's</i> : Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona.	42 50	L. C. Benedict, Gen.	5 00
DOBBS FERRY— <i>Zion</i> : Gen.	61 85	W. Bayard Cutting, Gen.	800 00
EAST CHESTER— <i>St. Paul's</i> : Gen.	56 00	G. W. Dix, Gen.	10 00
GOSHEN— <i>St. James's</i> : S. S.*: Dom.	13 85	Maynard C. Eyre (Clifton), Dom.	25 00
HARRISON— <i>All Saints</i> : Gen.	15 65	Miss Annie Frazier, Dom. and Frn.	400 00
HIGHLAND— <i>Holy Trinity Church</i> : Gen.	1 50	Frank Le G. Gilliss, Gen.	6 00
KINGSTON— <i>Church of the Holy Spirit</i> : Gen.	5 75	Mrs. Francis W. Johnston, \$20, Miss	

Johnston, \$5.		Gen.....	25 00	Chapel of Hope:	Dom., \$1; Frn., \$1		3 00
Miss M. M. Mitchell,	5 00	Gen.....		St. Andrew's Chapel:	Dom. and Frn..		3 00
Mrs. Manerleiff Mitchell, Sp. for Ex-				St. Michael's S. S.*:	Colored, \$4; Gen.,	\$4 17	8 17
pansion Fund, St. John's University,	50 00			DURHAM—St. Titus's Mission:	Gen....	1 35	
Shanghai	2 00			GERMANTON—St. Philip's:	Gen.....	2 00	
F. M. Pederson, Gen.....	5 00			GREENSBORO—St. Andrew's:	Gen.....	11 00	
Arthur O. Townsend, Gen.....				St. Barnabas's:	Frn.....	30 00	
Agnes E. Van Kirk, for either the				LEWISTON—"M. B. U."	Gen.....	7 00	
Middle West or the mountains of the				LExINGTON—Grace Mission:	Gen.....	30 00	
South	3 00			LITTLETON—St. Anna's Chapel:	Gen.....	3 00	
"J. A. V. N.," Trinity Divinity- school, Tokyo.....	10 00			MILTON—Christ Church:	Gen.....	1 00	
"M. C. S." "Charlotte" scholar- ship, St. Elizabeth's School, North Da- kota, \$60; Gen., \$300.....	360 00			Cunningham Chapel:	Gen.....	1 00	
"C. V. L.," Gen.....	25 00			MONROE—St. Paul's:	Dom. and Frn..	12 00	
"A Friend," Gen.....	5 00			Rockingham—Wo. Aux., for the sup- port of Misses Cheshire, China.....		12 00	
"A Friend," Gen.....	2 00			PITTSBORO—St. James's Mission:	Gen.....	2 00	
OSSINGUE—all Saints' (Briar Cliff): Gen., \$25; Miss Plum, \$10; Miscel- laneous, \$1.65; Sp. for Expansion Fund, St. John's University, Shang- hai	36 65			RALeIGH—Christ Church:	Gen.....	10 90	
Trinity Church: ("A Member," Dom.. POUGHKEEPSIE—Christ Church: Gen.. Church of the Holy Comforter: Gen.. RICHARDSVILLE—St. John the Ba- ptist's Chapel: \$5, S. S.*, \$1.64, Gen. RYE—Christ Church: \$58, Clarence Sackett, \$15, Wo. Aux., Sp. for Hospi- tal of the Good Shepherd, Fort Deflan- ce, Arizona	20 00			Roanoke Rapids—All Saints' Mission: Gen.....		1 25	
50 00				Rowan Co.—St. Jude's:	Gen.....	1 02	
20 00				SALISBuRY—St. Luke's:	Gen.....	1 50	
61 00				WELDON—Grace:	Gen.....	5 00	
6 64				Williamsboro—St. John's:	Gen.....	4 00	
133 00				MISCeLLANEOUS — "Anonymous," the Argola Fund income, only to be used in payment of the salary of some foreign missionary clergyman, to be designated by the Board of Missions (additional)		1,000 00	
SCARSDALE—St. James-the-Less:	74 00						
SPARKILL—Christ Church (Piermont):	50 00						
Spring Valley—Mrs. T. R. Bartol, for one day's support of a kinder- ten	1 00						
TARRYTOWN—Christ Church:	103 00						
TUCKAHOE—St. John's:	29 00						
WAPPINGER'S FALLS—Zion: Sp. for Ex- pansion Fund, St. John's University, Shanghai, \$196.80; Mrs. Guy Rich- ards, Sp. for Miss Ethel Wheeler, Wuchang, Hankow, \$10 25.....	207 05						
WARWICK—Christ Church:	30 00						
WEST PARK—Ascension:	6 00						
W. F. Watkins, one day's expenses of a deaconess or nurse.....	2 00						
WEST SOMEERS—Good Shepherd Chapel: \$10, S. S.*, \$7.05, Gen.....	17 05						
WHITE PLAINS—Grace: "E.," Dom. and Frn.....	4 50						
Miss M. C. Tracy, Gen.....	3 25						
YONKERS—Christ Church: Mrs. J. H. Clark, Dom., \$10; native Church work in Mexico, \$10.....	20 00						
St. John's: Wo. Aux., one-half offering, annual meeting, Sp. for Good Shep- herd Hospital, Fort Defiance, Ari- zona	34 11						
MISCeLLANEOUS — St. Augustine's League, Wo. Aux., Colored.....	600 00						
St. Augustine's League, Sp. for St. Augustine's School, Raleigh, North Carolina, \$100; Sp. for St. Paul's School, Lawrenceville, Southern Vir- ginia, \$100.....	200 00						
"A Friend," salaries of Dr. Angie Meyers, Shanghai, \$750; Deaconess Henderson, Shanghai, \$750.....	1,500 00						
Gen.....	821 65						
"Layman," Dom.....	50 00						
In loving memory, Dwight Chitten- den Hewes, 1888-1903, Gen.....	2 00						
North Carolina							
Ap. \$174.19; Sp. \$1,000.00							
BRIIDGEwater—Rev. James Joyner, Gen.....	1 00						
CHARLOTTE—Church of the Holy Com- forter S. S.*: Gen.....	23 00						

FREMONT— <i>St. Paul's S. S.</i> : Gen.....	3 51
GALION— <i>Grace</i> : Gen.....	10 00
GENEVA— <i>Christ Church</i> : Gen.....	5 00
HICKSVILLE— <i>St. Paul's</i> : Gen.....	5 00
HUDSON— <i>Christ Church</i> : Gen.....	20 45
HURON— <i>Christ Church</i> : Gen.....	10 00
JEFFERSON— <i>Trinity Church</i> : Gen.....	10 00
KENT— <i>Christ Church</i> : Gen.....	5 00
KENTON— <i>St. Paul's</i> : Gen.....	10 00
KINSMAN— <i>Grace</i> : Gen.....	5 00
LAKEWOOD— <i>St. Peter's</i> : Gen.....	5 00
LISBON— <i>Trinity Church</i> : Gen.....	5 00
LORAIN— <i>Church of the Redeemer</i> : Gen.....	5 00
<i>St. David's</i> : Gen.....	5 00
LYME— <i>Trinity Church</i> : Gen.....	5 00
MADISON— <i>St. John's</i> : Gen.....	5 00
MANSFIELD— <i>Grace</i> : Gen.....	10 00
H. M. Alvord, Gen.....	2 00
MARION— <i>St. Paul's</i> : Gen.....	10 00
MARYSVILLE— <i>St. Mary's</i> : Gen.....	5 00
MASSILLON— <i>St. Timothy's</i> : Gen.....	74 82
MAUMEE— <i>St. Paul's</i> : Gen.....	20 02
MEDINA— <i>St. Paul's</i> : Gen.....	10 00
MILAN— <i>St. Luke's</i> : Gen.....	10 00
MILL CREEK— <i>St. Mark's</i> : Gen.....	5 00
MONROVILLE— <i>Zion</i> : Gen.....	5 00
MT. GILEAD— <i>Transfiguration</i> : Gen.....	5 00
NAPOLEON— <i>St. John's Mission</i> : Gen.....	5 00
NEW PHILADELPHIA— <i>Trinity Church</i> : Gen.....	5 00
NILES— <i>St. Luke's</i> : \$10, S. S.,* \$5.25, Gen.....	15 25
OVERLIN— <i>Christ Church</i> : Gen.....	10 00
PERRY— <i>St. Ann's</i> : Gen.....	10 00
PORT CLINTON— <i>St. Thomas's</i> : Gen.....	20 00
RAVENNA— <i>Grace</i> : Gen.....	10 00
SALEM— <i>Church of Our Saviour</i> : Gen.....	10 00
SANDUSKY— <i>Calvary</i> : Gen.....	20 00
<i>Grace</i> : Colored.....	50 50
<i>St. John's</i> : Gen.....	5 00
<i>St. Luke's</i> : Gen.....	5 00
SHELBY— <i>St. Mark's</i> : Gen.....	5 00
SIDNEY— <i>St. Mark's</i> : Gen.....	5 00
TIFFIN— <i>Trinity Church</i> : Gen.....	20 00
TOLEDO— <i>All Saints</i> : Gen.....	5 00
<i>Calvary</i> : Gen.....	10 00
<i>Grace</i> : Gen.....	10 00
<i>St. Andrew's</i> : Gen.....	5 00
<i>St. John the Evangelist's</i> : Gen.....	5 00
<i>St. Martin's</i> : Gen.....	5 00
<i>St. Paul's</i> (East): Gen.....	10 00
<i>St. Thomas's</i> : Gen.....	5 00
<i>Trinity Church</i> : Gen.....	190 00
UNIONVILLE— <i>St. Michael's</i> : Gen.....	5 00
UPPER SANDUSKY— <i>Trinity Church</i> : Gen.....	5 00
WARREN— <i>Christ Church</i> : Gen.....	10 00
WELLVILLE— <i>Ascension</i> : Gen.....	10 00
WILLOUGHBY— <i>Grace</i> : Gen.....	11 21
WINDSOR MILLS— <i>Christ Church</i> : Gen.....	5 00
WOOSTER— <i>St. James's</i> : Gen.....	20 00
YOUNGSTOWN— <i>Emmanuel Church</i> : Gen.....	5 00
<i>St. James's</i> : Gen.....	5 00
<i>St. John's</i> : \$40, S. S., \$50, Gen.....	90 00
<i>St. Andrew's</i> : Gen.....	10 00
<i>St. Augustine's</i> : Gen.....	7 00
<i>Emmanuel Church</i> : Deaf-mute, Gen.....	5 00

Oregon

Ap. \$354.14; Sp. \$30.00

COQUILLE—Mrs. S. D. Sperry, Gen....	5 00
MEDFORD—John W. Smitzer, Gen.....	2 00
OREGON CITY— <i>St. Paul's</i> : Gen.....	25 15
PORTLAND— <i>Church of the Good Shep- herd</i> : Gen.....	18 80
<i>St. David's</i> : Gen.....	65 00
<i>St. Mark's</i> : Gen.....	57 19
<i>Trinity Church S. S.*</i> : Gen., \$41; Sp. for Widely Loving Society of Osaka, Kyoto, \$30.....	71 00
"C. P. S." Gen.....	50 00
MISCELLANEOUS—Gen.....	90 00

Pennsylvania

Ap. \$19,100.51; Sp. \$545.25

AMBLER— <i>Trinity Memorial</i> : Gen.....	25 00
ARDMORE— <i>St. Mary's</i> : Gen.....	35 00
BRISTOL— <i>St. Paul's</i> : Gen.....	30 77
BRYN MAWR— <i>Church of the Redeemer</i> : Gen. (of which Junior Aux., \$11), \$573.13; Miss Gertrude Ely, Sp. for Rev. Mr. Staunton, Philippine Isl- ands, \$10.....	583 13
CENTREVILLE— <i>Trinity Church</i> (Buck- ingham): Gen.....	20 00
CHELTENHAM—Mrs. A. F. Parks, "A Thank-offering," for work in Mex- ico.....	2 00
CHESTER— <i>St. Luke's</i> : Gen.....	2 50
COATESVILLE— <i>Church of the Trinity</i> : Gen.....	60 25
CONSHOHOCKEN— <i>Calvary</i> : Dom., \$7 64; Colored, \$6.15; Indian, \$3.75; Frn., \$6.55; Gen., \$11.39.....	35 48
DEVON—Mrs. Anna N. Lloyd, Gen....	5 00
DOYLESTOWN— <i>St. Paul's</i> : Gen.....	21 76
EDDINGTON— <i>Christ Church</i> : Gen.....	80 00
GREAT VALLEY— <i>St. Peter's</i> : Gen.....	5 00
GWYNEDD— <i>Church of the Messiah</i> : Gen.....	201 54
HATBORO— <i>Advent</i> : Gen.....	7 00
HONEYBROOK— <i>St. Mark's</i> : Gen.....	12 00
HULMEVILLE— <i>Grace</i> : Gen.....	5 00
JENKINTOWN— <i>Church of Our Saviour</i> : Gen.....	228 86
KENNETT SQUARE— <i>Advent</i> : \$10, S. S., \$5, Gen.....	15 00
LANGHORNE— <i>St. James's</i> : Gen.....	5 00
MCKINLEY— <i>St. Andrew's</i> : Gen.....	5 00
MEDIA—Mrs. Charles J. Dougherty, Gen.....	5 00
MILFORD SQUARE—Elizabeth Kingston, Gen.....	10 00
NEW LONDON— <i>St. John's</i> : Gen.....	3 00
NORRISTOWN— <i>All Saints</i> : Gen.....	50 00
"E. S." Gen.....	40 00
NORWOOD— <i>St. Stephen's</i> : \$70, S. S., \$10, Gen.....	80 00
OAKS—Mrs. F. M. Cresson, Gen.....	20 00
PAOLI— <i>Good Samaritan</i> : Dom. and Frn.....	42 65
PENLLYN—Andrew A. Blair, Gen.....	500 00
PEQUEA— <i>St. John's</i> : Gen.....	13 02
PHILADELPHIA— <i>All Saints</i> (Lower Dublin, Torresdale): Gen.....	10 00
<i>Atonement Memorial</i> : Sp. for Nevada, <i>Calvary</i> (Germantown): Gen. (of which Junior Aux., \$10), \$60; Sp. for Nevada, \$10.....	70 00
<i>Calvary</i> (West): For Alaska.....	5 00
<i>Christ Church</i> (Germantown): Dom.. <i>Christ Church Hospital</i> : Gen.....	26 84 9 00
<i>Church of the Covenant</i> : "A Member," Gen.....	300 00
<i>Crucifixion</i> : Dom. and Frn.....	10 00
<i>Emmanuel Church</i> (Holmesburg): Gen.....	35 78
<i>Epiphany</i> (Sherwood, West Philadel- phia): "A Friend," Gen.....	5 00
<i>Grace</i> (Mt. Airy): Junior Aux., Gen.. <i>Holy Apostles</i> : Mrs. Mary A. Todd, Gen.....	10 00 300 00
<i>Holy Comforter Memorial</i> : Gen.....	25 00
<i>Holy Trinity Church</i> : Dom., \$600; Frn., \$403; Gen. (of which "K," \$50, Junior Aux., \$3), \$1,128; Wo. Aux., Frn., \$10; Sp. in memory of "E. M." for Mrs. L. H. Littell, Hankow, \$60; Christian Endeavor, Sp. for Bishop Root, for Ichang, Hankow, \$25.....	2,226 00
<i>Home for Consumptives</i> (Chestnut Hill): Gen.....	5 00
<i>L'Emmanuel</i> : Gen.....	10 00
<i>Prince of Peace Chapel</i> : Gen., \$80.50; Wo. Aux., Frn., \$5.....	85 50
<i>Church of the Redeemer</i> : Gen.....	5 00
<i>St. Alban's</i> (Roxborough): Gen.....	15 00

<i>St. Anna's</i> : Gen.....	30 00
<i>St. Barnabas's</i> (Kensington): Gen.....	8 80
<i>St. Barnabas's</i> : Gen.....	5 65
<i>St. Bartholomew's</i> : Gen.....	34 60
<i>St. James's</i> (Hestonville): Miss Sarah Crawford and her S. S. Class, Gen.....	2 10
<i>St. James's</i> : Miss Jeanne M. Sharples, Gen.....	2 00
<i>St. James-the-Less</i> : Gen.....	10 00
<i>St. John the Evangelist's</i> : Gen.....	10 00
<i>St. John's</i> (Free): Gen.....	30 00
<i>St. Jude and Nativity</i> : Dom.....	79 41
<i>St. Luke's</i> (Germantown): "A Parish-ioner," \$1.30, Wo. Aux., "A Mem-ber," \$3, Gen.....	4 30
<i>St. Mark's</i> : Gen., \$72.67; Miss Ann Bacon Smith, Japan, \$5.....	77 67
<i>St. Martin's-in-the-Fields</i> : Frn.....	20 00
<i>St. Matthew's</i> (Francisville): Gen.....	3 74
<i>St. Paul's</i> (Chestnut Hill): "A Mem-ber," Gen.....	100 00
<i>St. Paul's Memorial</i> : \$149.09, "A Mem-ber," \$50, Gen.....	199 09
<i>St. Peter's</i> : Wo. Aux., "A Member," personal special for Hankow.....	50 00
<i>St. Sauveur</i> : Gen.....	10 00
<i>St. Stephen's</i> : Gen., \$289.57; Sp. for Nevada, \$20.....	309 57
<i>St. Thomas's</i> : Gen.....	5 00
<i>St. Timothy's</i> (Roxborough): Gen.....	95 59
<i>St. Titus's</i> : Gen.....	5 00
<i>Church of the Saviour</i> : Wo. Aux., Frn., \$25; Sp. for Expansion Fund, St. John's University, Shanghai, \$10; Miss Emma, \$500, Miss Martha J. Blackiston, \$500, Gen.....	1,035 00
<i>Trinity Church</i> (Oxford): Gen.....	313 11
John Baird, Gen.....	1,000 00
Miss Laura Bell, to help open St. Luke's Hospital, Shanghai, for a day.....	25 00
Mrs. F. De Silver, Gen.....	5 00
Arthur E. Newbold, Gen.....	5,000 00
Miss Elize G. Sefton, Sp. for Miss Susan H. Higgins, for support of a child in Hankow.....	13 00
Mrs. Sperry (Frankfort), Gen.....	1 00
Miss T. T. Tatham, Dom., \$10; Frn., \$10.....	20 00
G. H. S. Uhler, Gen.....	10 00
Miss E. N. Vandervoort, \$10, Miss M. Vandervoort, \$10, Gen.....	20 00
Frederick Van Wister (German-town), St. John's University, Shanghai.....	100 00
"A. W. P.," for Bishop Johnson, South Dakota, Indian work, \$100; Bishop Rowe, Alaska, native work, \$100; Rev. J. S. Russell, for St. Paul's School, Lawrenceville, South-ern Virginia, \$100; Sp. for Build-ing Fund, Rev. Dr. Correll, Tsu, Japan, \$100; Sp. for Building Fund, Dr. Pott, China, St. John's Univer-sity, \$100; "M. P.," Sp. for Build-ing Fund, Rev. Dr. Correll, Tsu, Japan, \$50.....	550 00
"F. F.," Gen.....	3,000 00
"L. M. T.," Gen.....	100 00
"M. P.," Gen.....	50 00
"S. S.," (In Memoriam), Gen.....	500 00
"M.," through Wo. Aux., Gen.....	150 00
RADNOR— <i>St. David's</i> : Gen.....	62 75
<i>St. Martin's</i> : Wo. Aux., Sp. for Miss Mary R. Ogden, St. James's Hos-pital, Anking, Hankow, for Agnes Tsu.....	75 00
RIDLEY PARK— <i>Christ Church</i> : Gen.....	51 50
ROSEMONT— <i>Church of the Good Shep-herd</i> : Junior Aux., Gen.....	2 00
ROYERSFORD— <i>Epiphany Mission</i> : Gen.....	2 70
WELDEN— <i>St. Peter's</i> : Gen.....	30 00
WEST CHESTER— <i>Holy Trinity Church</i> S. S.: Gen.....	2 97
S. C. Schmucker, Gen.....	2 00

WEST WHITELAND— <i>St. Paul's</i> (Glen Lock): Gen.....	19 05
YARDSLEY— <i>St. Andrew's</i> : Gen.....	32 65
MISCELLANEOUS—"Cash, A. F.," Gen.....	500 00
Right Rev. Alexander Mackay-Smith, D.D., Gen.....	500 00
Interest on Lenten Offering, funds in bank, Gen.....	37 27
"M. C. M.," Gen.....	10 00
Wo. Aux., "An Officer of Wo. Aux.," Gen.....	10 00
Junior Aux., Gen.....	3 36

Pittsburgh

Ap. \$2,072.91; Sp. \$35.00	
BROWNSVILLE— <i>Christ Church</i> : Gen.....	10 00
CONNELLSVILLE— <i>Trinity Church</i> : Frn.....	5 00
DU BOIS— <i>Church of Our Saviour</i> : Gen.....	20 65
DUNBAR— <i>St. John's-in-the-Wilderness</i> : Frn.....	4 00
ERIE— <i>St. Paul's</i> : Dom., \$21.25; Frn., \$20.70; S. S., Sp. for purchasing one lamp for Calvary Church, Cape Mount, Africa, \$10.....	51 95
FAIRVIEW— <i>St. Paul's</i> : Gen.....	4 95
FOXBURG— <i>Memorial Church of Our Father</i> : Church Guild, Sp. for "Sarah Lindley Fox" scholarship, Mrs. Littell's work, Hankow.....	25 00
FRANKLIN— <i>St. John's</i> : Gen.....	90 30
GEORGETOWN— <i>St. Luke's</i> : Gen.....	6 60
HOMESTEAD— <i>St. Matthew's</i> : Frn.....	10 91
KITTANNING— <i>St. Luke's</i> : Dom.....	8 88
MEADVILLE— <i>Christ Church</i> : Gen.....	51 57
NEW BRIGHTON— <i>Christ Church</i> : Her-ford Hope, Gen.....	10 00
NORTH GIRARD— <i>Grace</i> : Gen.....	24 05
OAKMONT— <i>St. Thomas's Memorial</i> : Gen.....	356 75
PITTSBURGH— <i>Ascension</i> : Dom. and Frn.....	30 00
Calvary: \$495.52, "E. M. D.," \$2, Gen.....	497 52
<i>Christ Church</i> (Allegheny): "E. S. C.," Gen.....	100 00
<i>Church of the Good Shepherd</i> : Dom. and Frn.....	50 00
<i>St. Mark's</i> : Dom. and Frn.....	16 55
<i>St. Mary's Memorial</i> : Gen.....	20 00
<i>St. Peter's</i> : Gen.....	100 00
Miss Mary Burgwin, for medical work.....	10 00
Henry A. Phillips, Gen.....	10 00
"A. M.," Gen.....	25 00
"A Friend," Gen.....	50 00
SHARON— <i>St. John's</i> : Gen.....	39 95
TITUSVILLE— <i>St. James's</i> : Gen.....	26 78
WARREN— <i>Trinity Memorial</i> : Gen.....	320 94
WEST BROWNSVILLE— <i>St. John's</i> : Gen.....	3 00
WILKINSBURG— <i>St. Stephen's</i> : Dom., \$9.50; Frn., \$88.06; (In Memor-iam), "C. T. H., Jr.," Dom. and Frn., \$5.....	102 56
Susan Jones, Gen.....	25 00

Quincy

Ap. \$85.00	
CARTHAGE— <i>St. Cyprian's</i> : Gen.....	5 00
GALESBURG— <i>St. John's</i> : Gen.....	5 00
PEORIA—Cyril B. Clark, Gen.....	5 00
ROCK ISLAND— <i>Trinity Church</i> : Gen.....	55 00
RUSHVILLE— <i>Christ Church</i> : Gen.....	5 00
TISKILWA— <i>St. Jude's</i> : Gen.....	10 00

Rhode Island

Ap. \$1,144.09	
ASHTON— <i>St. John's</i> : Gen.....	14 45
AUBURN— <i>Ascension</i> : Gen.....	34 50
BARRINGTON— <i>St. John's</i> : Gen.....	5 00
<i>St. Matthew's</i> (West): Gen.....	6 45

BRISTOL— <i>St. Michael's</i> : Gen.....	78 00	LAURENS— <i>Epiphany</i> : Wo. Aux., assist-	
<i>Trinity Church</i> : Dom.....	1 20	ant for Miss McCullough, Porto Rico.	5 00
MIDDLETOWN— <i>Holy Cross</i> : Gen.....	1 61	Mrs. A. C. Haskell, Gen.....	15 00
NARRAGANSETT PIER— <i>St. Peter's</i> : "A		"E. B. S." Gen.....	4 00
Friend," Gen.....	5 00	McPHERSONVILLE — <i>Sheldon Church</i> :	
NEWPORT— <i>Emmanuel Church</i> : Gen..	318 07	Miss M. M. Colcock.....	1 50
<i>St. George's</i> : "A Friend," Gen.....	5 00	MANNING— <i>Mission</i> : Gen.....	5 00
<i>St. John's</i> : Dom.....	100 00	MARS BLUFF— <i>Christ Church</i> : Gen....	7 50
Albert L. Chase, Gen.....	20 00	OKATER— <i>Mission</i> : Gen.....	2 50
PHENIX— <i>St. Andrew's</i> : "A Friend,"		RIDGE SPRING— <i>Grace</i> : Gen.....	1 50
Gen.....	5 00	RION— <i>Mission</i> : Gen.....	5 00
PHILLIPSDALE— <i>Grace Memorial</i> : "A		SANTEE— <i>St. James's</i> : Wo. Aux., Gen..	8 00
Friend," Gen.....	5 00	SPARTANBURG— <i>Advent</i> : Wo. Aux., Gen.	25 00
PONTIAC— <i>All Saints</i> : "A Friend,"		SUMMERVILLE— <i>St. Paul's</i> : Wo. Aux.,	
Gen.....	5 00	assistant for Miss McCullough, Porto	
PORTSMOUTH— <i>St. Mary's</i> : Gen.....	10 18	Rico, \$1; Japanese Bible-women,	
<i>St. Paul's</i> : Gen.....	8 65	Kyoto, \$2; Chinese Bible-women,	
PROVIDENCE— <i>Christ Church</i> : Dom. and		Hankow, \$5.....	8 00
Frn.....	17 95	SUMTER— <i>Church of the Holy Com-</i>	
<i>St. Ansgarius's</i> : Salary of Rev. J. G.		forter: Gen.....	30 38
Hammaraskold, \$38.02; Rev. F. E.		STATEBURG— <i>Holy Cross</i> : Gen.....	12 00
Lund, Wuhu, Hankow, \$25; Gen.,	102 72	TIMMONSVILLE— <i>Church of Our Sa-</i>	
\$39.70.....	10 00	viour: Gen.....	2 50
<i>St. Stephen's</i> : Gen.....	200 00	WILLINGTON— <i>St. Stephen's</i> : Gen.....	3 87
"A Friend," Gen.....		YORKVILLE— <i>Church of the Good Shep-</i>	
RIVERSIDE— <i>St. Mark's</i> : "A Friend,"		herd: Gen.....	20 00
Gen.....	5 00	MISCELLANEOUS—"A. N. C.," Gen.....	10 00
SAUNDERSTOWN— <i>St. John's</i> : Gen.....	10 00	"Anonymous," Gen.....	5 00
TIVERTON— <i>Holy Trinity Church</i> : Gen.	5 00		
WAKEFIELD— <i>Ascension</i> : Gen.....	19 88		
WARREN— <i>St. Mark's</i> : Gen.....	98 26		
WICKFORD— <i>St. Paul's</i> : Frn., \$4.80;			
Gen., \$47.37.....	52 17		

South Carolina

Ap. \$714.49; Sp. \$15.00

ALLENDALE— <i>Holy Communion</i> : Gen..	6 00
ANDERSON— <i>Grace</i> : Gen.....	15 67
BENNETTSVILLE— <i>St. Paul's</i> : Gen....	15 00
BERKELEY— <i>St. John's</i> : Gen.....	4 76
CAMDEN— <i>Grace</i> : Gen.....	27 00
CHARLESTON— <i>Grace</i> : "A Member," \$5,	
"A Friend," \$3, Gen.; Wo. Aux.,	
Gen., \$5; Sp. for Bishop Horner's	
Appalachian School, Asheville, \$5..	18 00
<i>Holy Communion</i> : Wo. Aux., Sp. for	
scholarship at Anvik, Alaska.....	10 00
<i>St. Luke's</i> : Wo. Aux., assistant for	
Miss McCullough, Porto Rico, \$5;	
Japanese Bible-women, Kyoto, \$5;	
Chinese Bible-women, Hankow, \$5;	
Gen., \$8.98; Junior Aux., Bishop	
Capers Day-school, Hankow, \$5.....	28 98
<i>St. Philip's</i> : Gen.....	62 50
<i>St. Michael's</i> : Wo. Aux., N. S. Wil-	
son's Day-school, Hankow, \$5; M. E.	
Pinkney, Bible-women, Tokyo, \$3;	
Bible-women, Hankow, \$10; Bible-	
women, Kyoto, \$10; assistant to Miss	
McCullough, Porto Rico, \$2; Gen.,	
\$5.32.....	35 32
<i>St. Philip's</i> : Wo. Aux., N. S. Wilson's	
Day-school, Hankow, \$5; M. E.	
Pinkney, Bible-women, Tokyo, \$5;	
Chinese Bible-women, Hankow, \$10.	
CHERAW— <i>St. David's</i> : Wo. Aux., N.	
S. Wilson's Day-school, Hankow.....	1 00
COLUMBIA— <i>Church of the Good Shep-</i>	
herd: Gen.....	20 00
<i>Trinity Church</i> : Gen.....	121 61
C. H. Preston, Gen.....	10 00
EASTOVER— <i>Zion</i> : Wo. Aux., Gen....	3 00
Junior Aux., assistant for Miss Mc-	
Cullough, Porto Rico, \$1; Bishop	
Capers Day-school, Hankow, \$5;	
Gen., \$1; M. E. Pinkney Fund, for	
Bible-women, Tokyo, \$2.....	9 00
EDISTO ISLAND— <i>Trinity Church</i> : Gen.	30 00
FLORENCE— <i>St. John's</i> : Gen.....	35 40
GLENDALE—Miss E. L. Tew, Gen.....	2 00
GLENN SPRINGS— <i>Calvary</i> : Gen.....	25 00
HAMPTON Co.— <i>Heavenly Rest</i> : Gen....	17 50
JAMES ISLAND— <i>St. James's</i> : Gen.....	15 00
JOHN'S ISLAND— <i>St. John's</i> : Gen.....	25 00

Southern Ohio

Ap. \$965.00; Sp. \$525.00

CINCINNATI— <i>Christ Church</i> : Gen.....	285 00
<i>Epiphany</i> : Gen.....	20 00
<i>Epiphany</i> (Walnut Hills): Gen.....	20 00
<i>St. Andrew's</i> : Gen.....	5 00
<i>St. Luke's</i> : Gen.....	3 00
<i>St. Paul's</i> : Miss Fidelia Coffey, \$250,	
Wo. Aux., \$25, Gen.....	275 00
Mrs. G. H. Thomas, Sp. for Church	
Extension Fund, Porto Rico.....	325 00
E. Worthington, Gen.....	200 00
W. H. Davis, Gen.....	10 00
William Irwin, Gen.....	10 00
DAYTON— <i>St. Clement's</i> : Gen.....	1 00
GLENDALE— <i>Christ Church</i> : Rev. C. H.	
Benedict, Sp. for Church Extension	
Fund, Porto Rico.....	200 00
(In Memoriam), Gen.....	100 00
HARTWELL — <i>Holy Trinity Church</i> :	
Gen.....	11 00
MARIETTA— <i>St. Luke's</i> : Wo. Aux., sup-	
port of Bible-women, Hankow.....	24 00
J. A. Gallaher, Gen.....	1 00

Southern Virginia

Ap. \$1,188.27; Sp. \$71.37

ALLEGHANY Co. — <i>Alleghany Parish</i> :	
Gen.....	52 68
AUGUSTA Co. — <i>Trinity Church</i>	
(Staunton): Gen.....	62 20
BATH Co.— <i>Christ Church</i> (Warm	
Springs): For Deaf-mute Missions..	3 35
BOTETOURT Co.— <i>St. Mark's</i> (Fin-	
castle): Gen.....	21 75
CAMPBELL Co. — <i>Grace Memorial</i>	
(Lynchburg): Gen.....	55 00
Mrs. Winthrop G. Stevens, Gen....	4 50
DINWIDDIE Co.— <i>Church of the Good</i>	
<i>Shepherd</i> (Petersburg): Gen.....	7 00
<i>St. Paul's</i> : Wo. Aux., Sp. for Alaska,	
\$10; Sp. for Indians, Oklahoma (of	
which Junior Aux., \$10.74), \$20.74;	
Junior Aux., Sp. for Cuba (of which	
Babies' Branch \$10), \$15; Sp. for	
Mexico (of which Babies' Branch,	
\$7.63), \$12.63; Sp. for Rev. Mr.	
McRae's work, Shanghai, \$10.....	68 37
ELIZABETH CITY Co.— <i>St. John's</i>	
(Hampton): Gen.....	40 21
HALIFAX Co.— <i>Christ Church</i> (Mt.	
Laurel): Gen.....	11 00
<i>St. John's</i> (Houston): Gen., \$22; "F.	
C. C.," Frn., \$50.....	72 00

<i>St. Thomas's</i> (Clarkton): Gen.....	23 73
ISLE OF WIGHT Co.— <i>Christ Church</i> (Smithfield): Gen.....	14 16
JAMES CITY Co.— <i>Bruton Church</i> (Williamsburg): Gen.....	4 00
Toano Mission (Williamsburg): \$3, S. S.,* \$1, Gen.....	4 00
LEE Co.— <i>Night School</i> (Kokee): \$7.50, S. S., 75 cts., Gen.....	8 25
MECKLENBURG Co.— <i>St. Mary's</i> (La Crosse): Gen.....	2 00
<i>St. Paul's</i> (Union Level): Gen.....	5 00
<i>Trinity Church</i> (Boynton): Gen.....	2 00
<i>St. Matthew's</i> (South Hill): Gen.....	1 00
MONTGOMERY Co. — <i>Christ Church</i> : Gen.....	20 00
<i>Grace</i> (Radford): Gen.....	18 00
NORFOLK Co.— <i>St. James's</i> (Portsmouth): Colored.....	2 22
<i>St. John's</i> (Portsmouth): Gen.....	1 60
<i>St. Luke's</i> (Norfolk): Gen., \$220; Sp. for flood sufferers in Mexico, \$3; "A Member," Gen., \$5.....	228 00
<i>St. Mark's</i> (Lambert's Point): Gen.....	5 00
<i>Trinity Church</i> (Portsmouth): Gen.....	38 06
NORTHAMPTON Co. — <i>Christ Church</i> (Eastville): Gen.....	25 00
<i>Hungars Church</i> (Eastville): Gen.....	10 00
PITTSYLVANIA Co. (Danville) — "A Friend," Gen.....	5 00
PRINCESS ANNE Co.— <i>Galilee Church</i> : Gen.....	11 00
PRINCE GEORGE Co.— <i>Merchants' Hope Church</i> : Gen.....	12 00
PULASKI Co.— <i>Christ Church</i> (Pulaski): Gen.....	18 00
ROANOKE Co.— <i>St. John's</i> (Roanoke): Gen.....	147 60
<i>St. Paul's</i> (Salem): Gen.....	36 10
ROCKBRIDGE Co. — <i>Christ Church</i> (Buena Vista): Gen.....	14 54
<i>St. John's</i> (Glasgow): Gen.....	6 90
<i>Trinity Parish</i> : Gen.....	1 20
SOUTHAMPTON Co.— <i>Emmanuel Church</i> (Franklin): Gen.....	14 82
TAZEWELL Co.— <i>Christ Church</i> : Gen.....	10 00
WARWICK Co.— <i>St. Paul's</i> (Newport News): Dom., \$10; Frn., \$15; Gen., \$7.15.....	32 15
WASHINGTON Co.— <i>Holston Parish</i> : Gen.....	39 00
WYTHE Co.— <i>St. John's</i> (Wytheville): Gen.....	85 00
YORK Co.— <i>Grace</i> (Yorktown): Gen., \$11.25; "A Friend," Dom. and Frn., \$5.....	16 25

Springfield

Ap. \$351.50

BLOOMINGTON— <i>St. Matthew's</i> : Gen...	23 60
CAIRO— <i>St. Michael's</i> : Gen.....	9 30
CARROLLTON— <i>Trinity Church</i> : Gen...	2 20
CHAMPAIGN— <i>Emmanuel Church</i> : Gen...	33 90
DECATUR— <i>St. John's</i> : Gen.....	31 20
EDWARDSVILLE— <i>St. Andrew's</i> : Gen.....	9 60
GRANITE CITY — <i>St. Bartholomew's</i> : Gen.....	7 90
GREENVILLE— <i>Grace</i> : Gen.....	6 30
HAYANA— <i>St. Barnabas's</i> : Gen.....	11 10
LINCOLN— <i>Trinity Church</i> : Gen.....	25 00
MCLANSBORO— <i>St. James's</i> : Gen.....	2 70
MT. CARMEL— <i>St. John the Baptist's</i> : Gen.....	9 90
OLNEY— <i>St. Luke's</i> : Gen.....	4 50
PEKIN— <i>St. Paul's</i> : Gen.....	9 30
MISCELLANEOUS—"A Friend," Gen....	165 00

Tennessee

Ap. \$501.27

CHATTANOOGA— <i>St. Paul's</i> Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai.....	2 50
CLARKSVILLE— <i>Trinity Church</i> : Wo. Aux., Gen.....	10 00

CLEVELAND— <i>St. Luke's</i> : Gen.....	29 75
KNOXVILLE— <i>St. John's</i> : Gen.....	200 00
MEMPHIS— <i>Calvary</i> : Gen.....	174 47
<i>Grace</i> : Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$2; Mrs. W. A. Gage, Gen., \$10.....	12 00
<i>Holy Trinity Church</i> : Gen.....	1 10
John Pritchard, Gen.....	5 00
NASHVILLE— <i>Advent</i> : Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai.....	50
<i>St. Ann's</i> : Gen.....	43 20
SEWANEE—Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai.....	1 25
SOUTH PITTSBURG — <i>Christ Church</i> : Gen.....	10 00
TATE SPRING—D. Mosby, Gen.....	10 00
TRACY CITY— <i>Christ Church</i> : Wo. Aux., Gen.....	1 50

Texas

Ap. \$154.85

BELLEVILLE— <i>St. Mary's</i> : Gen.....	9 25
BRENNHAM— <i>St. Peter's</i> : Dom. and Frn.....	8 05
HOUSTON— <i>Christ Church</i> : Gen.....	85 00
<i>Trinity Church</i> : Gen.....	20 00
Sarah J. Payne, Gen.....	3 00
NACOGDOCHES— <i>Christ Church</i> S. S.: Gen.....	15 00
NAVASOTA—Ewing Norwood, Gen.....	2 00
PALESTINE— <i>St. Philip's</i> : Gen.....	2 45
SAN AUGUSTINE— <i>Christ Church</i> : Gen.....	4 10
TAYLOR—Mrs. Kate Rayburn, Gen.....	1 00
WHARTON—Miss Kate Rugeley, Gen....	5 00

Vermont

Ap. \$180.46; Sp. \$3.00

ENOSEBURG— <i>Christ Church</i> : Gen.....	94
FAIR HAVEN— <i>St. Luke's</i> : Gen.....	2 00
GRAND ISLE— <i>Vantines</i> : Gen.....	20 52
RICKFORD— <i>St. Ann's</i> : Gen.....	4 00
SHOREHAM— <i>All Saints</i> : Gen.....	1 00
WINDSOR— <i>St. Paul's</i> : Mrs. Sheldon, Sp. for Rev. R. C. Wilson, Shanghai.....	3 00
MISCELLANEOUS—Wo. Aux., Gen.....	95 00
Junior Aux., Gen.....	57 00

Virginia

Ap. \$542.01

ALBEMARLE Co.— <i>St. Paul's</i> (Ivy Depot): Gen.....	12 00
ALEXANDRIA Co.— <i>Christ Church</i> (Alexandria): \$15, Wo. Aux., \$15, Gen.....	30 00
CHARLES CITY Co.— <i>Westover Parish</i> : Mrs. M. C. Oliver, toward salary of Deaconess Carter, Alaska.....	10 00
CLARKE Co.— <i>Grace</i> (Berryville): Gen.....	1 75
Wickliffe Parish: Gen.....	21 00
CULPEPER Co.— <i>All Saints' Memorial Chapel</i> (Rapidan): Dom. and Frn.....	9 91
FAIRFAX Co.— <i>Truro Parish</i> , <i>Pohick</i> and <i>Olivet Churches</i> : Gen.....	20 00
<i>Truro Parish</i> , <i>Zion</i> and <i>Good Shepherd Churches</i> : Gen.....	6 00
FAUQUIER Co.— <i>Whittle Parish</i> , <i>Church of Our Saviour</i> : Gen.....	9 20
<i>Leeds Parish</i> : Gen.....	15 00
<i>Piedmont Parish</i> , <i>Emmanuel Church</i> : Gen.....	3 00
GLOUCESTER Co. — <i>Abingdon Parish</i> , <i>Abingdon Church</i> : Gen.....	1 50
<i>Ware Parish</i> , <i>Ware Church</i> : Gen.....	9 50
HANOVER Co. — <i>St. James-the-Less</i> (Ashland): Gen.....	40 40
HENRICO Co. — <i>Emmanuel Church</i> (Brook Hill): Gen.....	130 87
<i>Monumental</i> (Richmond): Wo. Aux., Gen.....	10 00

O. S. Morton (Richmond), Gen.....	5 00
KING WILLIAM Co.— <i>St. David's S. S.</i> (Aylett's): Gen.....	3 53
LOUDOUN Co.— <i>St. James's</i> (Lees- burg): Gen.....	30 00
PAGE Co.— <i>Christ Church</i> (Luray): Gen.....	4 00
<i>Calvary</i> (Shenandoah): Gen.....	3 50
PRINCE WILLIAM Co.— <i>St. Paul's</i> (Hay- market): Gen.....	54 00
Miss Jeanie S. Herrell (Manassas), Gen.....	15 00
RAPPAHANNOCK Co. — <i>Trinity Church</i> <i>S. S.</i> (Washington): Gen.....	4 00
RICHMOND Co.— <i>Lunenburg Parish, St.</i> <i>John's</i> : Gen.....	15 09
ROCKINGHAM Co. — <i>Lynwood Parish,</i> <i>Grace</i> : Gen.....	2 00
<i>St. Stephen's</i> : Gen.....	5 00
WESTMORELAND Co.— <i>Washington Par-</i> <i>ish, St. Peter's</i> : Gen.....	55 76
MISCELLANEOUS—Babies' Branch, Gen.	15 00

Washington

Ap. \$1,392.03; Sp. \$10.00

WASHINGTON— <i>Ascension</i> (D. C.): Dr. William C. Rives, \$200, Mrs. William C. Rives, \$50, Gen.; Chinese School, for work in China, \$10.....	260 00
<i>Christ Church Parish</i> (Georgetown): Gen.....	25 00
<i>Epiphany</i> : Frn., \$200; Miss Isabel C. Freeman, \$100, Mrs. H. B. Buck- ingham, \$100, Gen.....	400 00
<i>Grace</i> (Georgetown): Gen.....	20 00
<i>St. James's</i> : Frn., \$1.63; Gen., \$37.65; S. S., Gen., \$3.38.....	42 66
<i>St. John's Parish</i> : William J. Board- man, Gen.....	25 00
<i>St. Mark's</i> : Indian, \$37.75; Colored, \$27.44; Porto Rico, \$21.35; Dom., \$51.58; Frn., \$51.59; Gen., \$24.44.....	214 15
<i>St. Alban's</i> (Mt. St. Alban): Gen.....	141 97
<i>St. David's Chapel</i> (Tenleytown): Gen. Miss Ellen King, "H. M. Beare" (Graduate) scholarship, South Da- kota.....	4 00
"A Friend," for rent of mission house at Santurce, Porto Rico, \$20; Sp. for discretionary use of Bishop Van Buren, Porto Rico, \$10.....	60 00
D. McN. French, Gen.....	30 00
George Y. Worthington, Gen.....	10 00
W. F. Koenig, Gen.....	5 00
R. N. Mason, Dom. and Frn.....	5 00
R. E. P. Kreiter, Gen.....	1 00
CHARLES Co.— <i>Port Tobacco Parish</i> : Gen.....	60 00
PRINCE GEORGE Co. — <i>St. Philip's</i> (Laurel): Frn., \$20; Mrs. C. E. Butler, Gen., \$2.....	22 00
<i>St. Thomas's</i> (Croome): Gen.....	13 76
<i>Zion Parish</i> : Gen.....	27 49
<i>St. Mary's Co.—Trinity Parish</i> : Dom. and Frn., \$10; Brazil, \$20.....	30 00

Western Massachusetts

Ap. \$798.55; Sp. \$25.00

CLINTON— <i>Church of the Good Shep-</i> <i>herd</i> : Gen.....	69 44
DALTON— <i>Grace</i> : Gen.....	20 00
GREENFIELD— <i>St. James's</i> : \$45, S. S.,* \$44.67, Gen.....	89 67
HOLYOKE— <i>St. Paul's S. S.*</i> : Gen.....	40 00
LEE— <i>St. George's</i> : Gen.....	33 00
NORTH ADAMS— <i>St. John's</i> : Gen.....	19 05
NORTH GRAFTON— <i>St. Andrew's</i> : Gen.....	50 00
PITTSFIELD— <i>St. Stephen's</i> : Gen.....	50 25
Mrs. E. A. Bradley, Gen.....	2 00
SPRINGFIELD — <i>Christ Church</i> : "A Friend," Gen.....	24 00
<i>St. Peter's</i> : Gen.....	116 00

WILLIAMSTOWN — <i>St. John's</i> : Cuba, \$7; Gen., \$168.57.....	173 57
Rev. Robert Scott, for orphanage, Manila, \$25; Sp. for Rev. Mr. Mayo's work in the mountains of Virginia, \$25.....	50 00
WORCESTER— <i>St. Matthew's</i> : Gen.....	58 37
<i>All Saints'</i> : Frn.....	3 20
MISCELLANEOUS—Mrs. Gara D. Chase, Gen.....	25 00

Western Michigan

Ap. \$756.48

ALLEGAN—"C. R. W.," Gen.....	10 00
BENTON HARBOR — <i>Holy Trinity</i> <i>Church</i> : Gen.....	15 37
CHARLEVOIX— <i>Christ Church</i> : Gen.....	14 00
ELK RAPIDS— <i>St. Paul's</i> : Gen.....	3 07
GRAND HAVEN— <i>St. John's</i> : Gen.....	8 42
GRAND RAPIDS— <i>Grace</i> : Gen.....	60 80
<i>St. Mark's</i> : Dom. and Frn.....	182 89
<i>Church of the Good Shepherd</i> : Gen.....	7 00
<i>St. Bede's</i> : Deaf-mute Mission, Gen.....	1 50
<i>St. John's</i> : Gen.....	6 97
GREENVILLE— <i>St. Paul's</i> : Gen.....	5 00
HASTINGS—"J. W. B.," Gen.....	5 00
HOLLAND— <i>Grace</i> : Gen.....	12 16
HORNER— <i>Christ Church</i> : Gen.....	8 76
IONIA— <i>St. John's</i> : Gen.....	11 19
KALAMAZOO— <i>St. Luke's</i> : Gen.....	150 32
LELAND— <i>Summer Congregation</i> , Gen.....	16 45
LUDINGTON— <i>Grace</i> : Gen.....	6 60
LUTHER— <i>Christ Church</i> : Gen.....	3 36
MANCELONA— <i>Nativity</i> : Gen.....	9 35
MANISTEE— <i>Holy Trinity Church</i> : Gen.....	13 75
MT. PLEASANT— <i>St. John's</i> : Gen.....	12 57
MUSKEGON— <i>St. Paul's</i> : Gen.....	115 09
NEWAYGO— <i>St. Mark's</i> : Gen.....	21
NORTHPORT POINT— <i>Summer Congre-</i> <i>gation</i> , Gen.....	5 00
OMERA— <i>Summer Congregation</i> , Gen...	5 00
PETOSKEY— <i>Emmanuel Church</i> : Gen...	24 24
ROCKFORD— <i>St. James's</i> : Gen.....	23
SAUGATUCK— <i>All Saints</i> : Gen.....	3 00
SCHOOLCRAFT— <i>St. Stephen's</i> : Gen.....	18
SOUTH HAVEN— <i>Epiphany</i> : Gen.....	4 20
ST. JOSEPH— <i>St. Paul's</i> : Frn., \$20; Gen., \$21.....	41 00
TRAVERSE CITY— <i>Grace</i> : Gen.....	8 20

Western New York

Ap. \$1,228 61; Sp. \$17.00

BROCKPORT— <i>St. Luke's</i> : Frn., \$1.05; Gen., \$18.42.....	19 47
BUFFALO— <i>All Saints'</i> : Gen.....	70 00
<i>St. Mary's-on-the-Hill</i> : Dom., \$125; Frn., \$125; Dom. and Frn., \$12.50; George H. Boxall, Sp. for Church Ex- tension Fund, Porto Rico, \$2.....	264 50
<i>St. Thomas's</i> : Gen.....	1 90
<i>Trinity Church</i> : Dom., \$181.13; Frn., \$96.23.....	277 36
Walter Devereaux, Gen.....	5 00
CANANDAIGUA—Miss E. K. Kraemer, Gen.....	10 00
CANASERAGA— <i>Trinity Church</i> : Dom., \$5; "A Friend," Sp. for St. Hilda's School for Girls, Wuchang, Han- kow, \$5.....	10 00
CLYDE—"A Friend," S. S., * Gen.....	5 00
EAST AURORA— <i>St. Matthias's</i> : Dom., \$5.....	15 00
GENESEO— <i>St. Michael's</i> : "Members," Gen.....	20 00
GENEVA— <i>St. Peter's</i> : Gen.....	20 00
"E. R. C.," Gen.....	2 00
"C.," Gen.....	100 00
JAMESTOWN— <i>St. Luke's</i> : \$25, "A Friend," \$10, S. S., \$10, Gen.....	45 00
LOCKPORT— <i>Grace</i> : Juniors, Sp. for St. Andrew's Priory, Honolulu.....	10 00
MANCHESTER— <i>St. John's S. S.</i> : Gen.....	1 00
NORTH TONAWANDA— <i>St. Mark's</i> : Gen...	56 00

ROCHESTER—St. Luke's: Wo. Aux., Colored, \$34; Indian, \$4; Frn., 50 cts.....	38 50
Trinity Church: Gen.....	20 00
H. C. Kimball, Gen.....	100 00
SCOTTSVILLE—Grace: \$18, S. S.* \$6, Gen.....	24 00
WATKINS—St. James's: Dom., \$7.59; Frn., \$7.58.....	15 17
WESTFIELD—St. Peter's S. S.*: Gen.....	10 00
MISCELLANEOUS — Branch Wo. Aux., Brazil, \$100; Box Work Fund, Gen., \$5.71.....	105 71

West Texas

Ap. \$201.54

ALICE—Advent: Gen.....	5 00
BEEVILLE—St. Philip's: Gen.....	2 50
BOERNE—St. Helena's: Branch Wo. Aux., Gen.....	5 00
BRADY—St. Paul's: Gen.....	3 00
CORPUS CHRISTI—Church of the Good Shepherd: Gen.....	6 47
CUERO—Grace: Gen., \$34.50; Mrs. Virginia Wimblest, Frn., \$5.....	39 50
DEL RIO—St. James's: Gen.....	8 00
EAGLE PASS—Church of the Redeemer: Gen.....	15 00
GONZALES—Church of the Messiah: Gen.....	17 55
KARNES CITY—Gen.....	2 00
KINGSVILLE—Gen.....	5 00
LAREDO—Christ Church S. S.: Gen.....	33 27
LULING—Annunciation: Gen.....	12 00
MONTELL—Ascension: Gen.....	50 50
PEARSALL—Trinity Church: Gen.....	5 50
ROCKPORT—St. Peter's: Gen.....	5 00
ROSSVILLE—All Saints': Gen.....	4 00
RUNGE—St. John's: Gen.....	3 50
SAN ANGELO—Emmanuel Church: Gen.....	25 00
SEGUIN—St. Andrew's: Gen.....	2 50
TARPON—Gen.....	1 25

West Virginia

Ap. \$469.67; Sp. \$50.00

BLUEFIELD—M. C. Hunter, Gen.....	1 00
CARBON—Gen.....	14 15
CHARLESTON—St. John's: Gen.....	90 00
St. Matthew's: "A Friend," Gen.....	3 00
CHARLES TOWN—Christ Church Chapel: Dom. and Frn.....	3 00
St. Andrew's Chapel: Dom. and Frn.....	3 00
St. Philip's Chapel: Gen.....	8 25
GRAFTON—St. Matthias's: Frn., \$1.50; Mexico, \$1; Gen., \$2.....	4 50
HANSFORD—Church of the Good Shepherd: Gen.....	5 00
HUNTINGTON—Trinity Church: Dom.....	32 00
G. A. Northcott, Gen.....	10 00
LEWISBURG—St. James's: Deaf and Dumb, \$1.05; Brazil, \$3.24; Cuba, \$3.23; Mexico, \$3.23; Gen., \$4.....	14 75
MARLINTON—St. John's: Gen.....	5 00
NEW MARTINSVILLE—St. Ann's: Gen.....	5 65
OAKHURST—Emmanuel Church: Gen.....	5 46
PARKERSBURG—Church of the Good Shepherd: Frn., \$15; Gen., \$8; Mexico, \$7; S. S., Brazil, \$7.33; Cuba, \$7.33; Porto Rico, \$7.34.....	52 00
RACINE—Brookside, Gen.....	2 00
RONCEVERTE — Incarnation: Mexico, \$2.60; Brazil, \$2.60; Cuba, \$2.60; Gen., \$9.25.....	17 05
STANDARD—Gen.....	3 05
UNION—All Saints': Gen., \$3.21; Frn., \$1.20; Mexico, \$1.10; S. S., Brazil, \$2.90; Cuba, \$2.90.....	11 31
WAKE FOREST—Gen.....	5 00
WHEELING—St. Luke's: Dom. and Frn.....	109 50
WHITE SULPHUR—St. Thomas's: Gen.....	1 00
WILLIAMSON—St. Paul's: Dom.....	1 00
MISCELLANEOUS — Branch Wo. Aux.,	

Gen., \$63; Sp. for Miss Barber's work, Anking, Hankow (of which "A Friend," \$10), \$40; Mrs. H. H. Small (In Memoriam), Sp. for Miss Barber's Women's School, Anking, Hankow, \$10.....	113 00
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Missionary Districts**Alaska**

Ap. \$38.25

CIRCLE CITY—Heavenly Rest: Gen.....	6 00
FAIRBANKS—St. Matthew's: Gen.....	27 25
TANANA—Miss Florence G. Langdon, Gen.....	5 00

Arizona

Ap. \$26.30

BISBEE—St. John's: Gen.....	26 30
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Asheville

Ap. \$21.10

ASHEVILLE—St. Matthias': Gen.....	5 00
EDNEYVILLE—St. Paul's: Gen.....	2 00
FRANKLIN—St. Cyprian's: Gen.....	50 50
HENDERSONVILLE—St. James's: Gen.....	6 00
RONDA—All Saints': Gen.....	50 50
SHELBY—Church of the Redeemer: Frn.....	1 10
UPLAND—St. John the Baptist's: Gen.....	1 00
VALLE CRUCIS—Holy Cross: Gen.....	5 00

Eastern Oregon

Ap. \$396.25

BEND—Mission: Gen.....	5 00
CANYON CITY—St. Thomas's: Gen.....	10 00
CASCADELOCKS—Mission: Gen.....	3 00
CONDON—Mission: Gen.....	3 00
HERMISTON—Mission: Gen.....	3 00
HOOD RIVER—St. Mark's: Gen.....	20 00
KLAMATH FALLS—Mission: Gen.....	10 00
LAKEVIEW—Mission: Gen.....	3 00
NYSSA—Mission: Gen.....	5 00
ONTARIO—Mission: Gen.....	3 00
PRAIRIE—St. John's: Gen.....	3 00
PRINEVILLE—Mission: Gen.....	1 25
SHAMKO—Mission: Gen.....	5 00
SUMPTER—St. Paul's: Gen.....	3 00
COVE—Ascension: Gen.....	5 00
WALLEO VALLEY—Mission: Gen.....	3 00
UNION—St. John's Memorial: Gen.....	3 00
VALE—Mission: Gen.....	5 00
WESTON—All Saints': Gen.....	3 00
MISCELLANEOUS—Gen.....	300 00

Idaho

Ap. \$8.70

BELLEVUE—St. Paul's: Gen.....	5 00
COEUR D'ALENE—St. Luke's: Gen.....	3 70

Kearney

Ap. \$127.70

ANSELMO—Mission: Gen.....	2 00
BROKEN BOW—St. John's: \$14.50, Junior Aux., \$10, Gen.....	24 50
CHADRON—Grace: Gen.....	27 00
CRAWFORD—St. Monica's: Gen.....	8 00
HASTINGS—St. Mark's: Gen.....	4 20
MERNA—Mission: Gen.....	2 00
MISCELLANEOUS — Branch Wo. Aux., Gen.....	60 00

Nevada

Ap. \$20.00

CARSON CITY—*St. Peter's*: Dom. 20 00**New Mexico**

Ap. \$157.38

ALBUQUERQUE—*St. John's*: Gen. 35 00
 LAS VEGAS—*St. Paul's*: Gen. 25 00
 RATON—*Trinity Mission*: Gen. 5 00
 SOCORRO—*Epiphany*: Gen. 5 00
 EL PASO — *St. Clement's S. S.**
 (Texas): Gen. 87 38

North Dakota

Ap. \$47.05

CASSELTON—*St. Stephen's*: Gen. 12 05
 DRAYTON—Gen. 2 00
 FARGO—W. C. Macfadden, Gen. 5 00
 Mrs. A. E. Camerfold, Gen. 5 00
 GLADSTONE—Gen. 2 00
 LINTON—Gen. 3 00
 TOWNER—*St. Mark's*: Gen. 18 00

Oklahoma

Ap. \$107.24

ARDMORE—*St. Philip's*: Gen. 5 55
 CHELSEA—*Church of the Redeemer*:
 Gen. 4 25
 CHICKASHA—*St. Luke's*: Gen., \$15.25;
 Junior Aux., Gen., \$5. 20 25
 CLAREMORE—*St. Paul's*: Gen. 3 00
 GUTHRIE—*Trinity Church*: Gen. 9 65
 LEHIGH—*St. Andrew's*: Gen. 2 10
 NORMAN—*St. John's*: Gen. 1 60
 OKLAHOMA CITY—*St. Paul's Cathedral*:
 Gen. 23 59
 PAWNEE—Mrs. E. G. Gray, Gen. 5 00
 PAUL'S VALLEY—*St. Mary's*: Gen. 3 65
 SAPULPA—*Church of the Good Shep-*
herd: Gen. 3 00
 SHAWNEE—*Emmanuel Church*: Gen. 10 00
 TULSA—*Trinity Church*: "Three Mem-
 bers," Boone University, Wuchang,
 Hankow 5 00
 VINITA—*St. John's*: Gen. 3 10
 MISCELLANEOUS—Juniors, Gen. 7 50

Olympia

Ap. \$570.47

ANACORTES—*Christ Church*: Gen. 15 75
 EVERETT—*Trinity Church*: Gen. 33 60
 KENT—*St. James's*: Gen. 34 00
 RENTON—*St. Luke's*: Gen. 8 40
 SEATTLE—*All Saints'*: Juniors, Gen. 3 00
St. Andrew's: Gen. 2 28
St. Clement's: Gen. 25 00
St. Mark's: Gen. 204 25
Trinity Church: Gen. 239 19
 TACOMA—*Trinity Church*: Juniors, Gen. 5 00

Porto Rico

Ap. \$33.00

MISCELLANEOUS—"A Friend," Gen. 33 00

Sacramento

Ap. \$173.20

BENICIA—*St. Paul's*: Gen. 21 50
 COLLINSVILLE—*St. James's*: Gen. 5 40
 ELK GROVE—Gen. 20
 LOOMIS—*All Saints' Mission*: Gen. 10 60
 NEVADA CITY—*Trinity Church*: Gen. 28 60
 PLACERVILLE—*Church of the Saviour*:
 Gen., \$24.60; S. S.* Dom., \$3.60.. 28 20

RED BLUFF—*St. Peter's*: Gen. 24 00
 SACRAMENTO—*Trinity Mission*: Gen. 37 30
 MISCELLANEOUS — Branch Wo. Aux.,
 Gen. 17 40

Salina

Ap. \$57.85

BENNINGTON—Gen. 10 00
 DODGE CITY—*St. Cornelia's Mission*:
 Gen. 7 50
 FORMOSO—Gen. 5 00
 HARPER—*St. James's*: Gen. 10 00
 KINSLEY—*Holy Nativity*: Gen. 10 35
 MEDICINE LODGE—*St. Mark's*: Gen. 10 00
 WAKEENEY—Mrs. J. P. Lohman, Gen. 5 00

South Dakota

Ap. \$335.41; Sp. \$1.97

BLUNT—*Mission*: Gen., \$3; Sp. for *St.*
Paul's College Building Fund, Tokyo,
\$1.97 4 97
 BROOKINGS—*St. Paul's*: Gen. 9 00
 BRISTOL—*St. John's*: Gen. 3 00
 DE SMET—*St. Stephen's*: Gen. 15 00
 ELK POINT—*Church of Our Saviour*
*S. S.**: Gen. 10 00
 ELWOOD—Mary P. and Annie R. Deal-
 try, Gen. 5 00
 FORT PIERRE—*St. Peter's Mission*:
 Gen., \$6.23; Sp. for *St. Paul's Col-*
lege, Tokyo, \$2.35 8 58
 HOT SPRINGS—*St. Luke's*: Gen. 20 00
 HURLEY—*Grace Mission*: Dom. and
 Frn. 13 50
 MITCHELL—*St. Mary's*: Gen. 24 00
 SELBY—*Christ Church*: Gen. 5 00
 SIOUX FALLS—*Calvary*: Gen. 37 51
 WEBSTER—*St. Mary's*: Gen. 13 50
 WOONSOCKET — *St. Luke's Mission*:
 Gen. 4 50
 LOWER BRULE—*Church of the Holy*
Comforter: Dom., \$21; Frn., \$21. 42 00
Holy Faith: Dom., \$3; Frn., \$2.60... 5 60
Holy Name: Dom., \$3; Frn., \$2.47... 5 47
St. Alban's Chapel: Dom., \$1.33; Frn.,
 \$1.30 2 63
St. Peter's Station: Dom., \$2; Frn.,
 \$2 4 00
Church of the Saviour: Dom., \$1.50;
 Frn., \$1.50. 3 00
Church of the Messiah: Dom., \$6.52;
 Frn., \$6. 12 52
 PINE RIDGE—*Grace*: Gen. 1 30
Church of the Messiah: Gen. 32
St. Alban's: Gen. 32
St. John's: Gen. 55
St. Julia's: Gen. 45
St. Mark's: Gen. 64
St. Mary's: Gen. 99
St. Mary's (Sand Hill): Gen. 1 15
St. Matthew's: Gen. 31
St. Paul's: Gen. 1 16
St. Peter's: Gen. 78
St. Philip's: Gen. 1 44
St. Thomas's: Gen. 5 25
 ROSEBUD MISSION—*Ephphatha Chapel*:
St. Mary's School, Dom. and Frn.... 5 22
 Santee FLANDREAU—*St. Mary's*: In-
 dian School, Gen. 2 00
Church of Our Most Merciful Saviour:
 Dom., \$5; Frn., \$5. 10 00
Chapel of the Holy Faith: Dom., \$5;
 Frn., \$5. 10 00
Church of the Blessed Redeemer:
 Dom., \$5; Frn., \$5. 10 00
 PONCA AGENCY—*St. John's*: Dom.,
 \$2.50; Frn., \$2.50. 5 00
 STANDING ROCK—*St. Elizabeth's*: Jun-
 ior Aux., Dom., \$12.50; Frn., \$12.50. 25 00
 YANKTONNAIS MISSION — *St. Peter's*:
 Gen. 1 32
All Saints: Gen. 40

Southern Florida

Ap. \$114.30

BRADENTOWN—"H. C. G.," and Susan Warner, medical work, Alaska.....	5 00
COCOA—St. Mark's: Gen.....	6 00
COURTNAY—St. Luke's: Gen.....	6 50
LAKELAND—All Saints': "Albert and Rhett" scholarship, St. Hilda's School, Wuchang.....	25 00
MELBOURNE—Holy Trinity Church: Gen.....	10 00
MIAMI—St. Agnes's: Gen.....	21 55
OCALA—Grace: "A Member," Dom. and Frn.....	25 00
REDLANDS—Grace: Gen.....	4 00
TAMPA—St. James's: Gen.....	8 00
MISCELLANEOUS—Gen.....	3 25

Spokane

Ap. \$25.00; Sp. \$10.00

NORTH YAKIMA—St. Michael's: Wo. Aux., "A Member," China, \$12.50; Japan, \$12.50.....	25 00
SPOKANE—All Saints': Wo. Aux., Sp. for St. Mary's-on-the-Mountain, Sewanee, Tennessee.....	10 00

The Philippines

Ap. \$50.00

MANILA—Cathedral of St. Mary and St. John: Wo. Aux., Gen.....	50 00
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Utah

Ap. \$135.52; Sp. \$2.70

OGDEN—Church of the Good Shepherd: Gen.....	41 80
PROVO—St. Mary's: Gen.....	7 50
SALT LAKE CITY—St. John's: Sp. for Rev. G. F. Mosher, Shanghai.....	2 70
St. Paul's: Gen.....	45 00
St. Peter's: Gen.....	2 50
VERNAL—St. Paul's: Gen.....	7 50
MISCELLANEOUS—Wo. Aux., Gen.....	25 00
Gen.....	6 22

Western Colorado

Ap. \$70.10

ASPEN—Christ Church: Gen.....	13 86
BRECKENRIDGE—St. John the Baptist's: Gen.....	2 15
CARBONDALE—Gen.....	75
CAPITAL CREEK—Gen.....	75
DELTA—St. Luke's: Gen.....	8 44
EMMA—Gen.....	75
GILMAN—Mission: Gen.....	2 25
GRAND JUNCTION—St. Matthew's: Gen.....	18 75
GRAND LAKE—Mt. Calvary: Gen.....	5 25
GRAND VALLEY—Mission: Gen.....	1 76
HOTCHKISS—St. George's: Gen.....	4 50
OURAY—St. John's: Gen.....	5 60
PITKIN—St. Bartholomew's: Gen.....	1 88
TELLURIDE—St. Michael's: Gen.....	3 50

Wyoming

Ap. \$52.77

BAGGS—St. Luke's: Gen.....	2 24
CASPER—St. Mark's: Gen.....	16 50
CAMBRIA—St. David's: Gen.....	2 13
CODY—Christ Church: Gen.....	4 60
DIXON—St. Paul's: Gen.....	3 75
DUBOIS—St. Thomas's Chapel: Gen.....	6 05
GLENROCK—Christ Church: Gen.....	3 00
HANNA—Gen.....	1 55

MILFORD—Gen.....	2 00
POWELL—Gen.....	2 00
RIVERTON—St. James's: Gen.....	2 15
SARATOGA—St. Barnabas's: Gen.....	1 80
WIND RIVER—Church of the Redeemer: Gen.....	5 00

Foreign Missionary Districts

Ap. \$1,302.86; Sp. \$2.50

Africa

"A Friend," Gen.....	224 00
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Brazil

BAGE—Church of the Crucified: Gen..	5 17
JAGUARO—Christ Chapel: Gen.....	8 05
LIVRAMENTO—Chapel of the Nazarene: Gen.....	3 45
PORTO ALEGRE—Trinity Church: Gen..	8 70
PELOTAS—Church of the Redeemer: Gen.....	22 07
RIO GRANDE—Church of the Saviour: \$8.07, S. S.* \$10.22, Gen.....	18 29
RIO JANEIRO—Redeemer Chapel: Gen..	6 90
Trinity Chapel: Gen.....	6 03
SANTA MARIA—Church of the Mediator: Gen.....	12 41
SANTA RITA—Calvary: \$4.21, S. S.,* 71 cts., Gen.....	4 92
SAN GABRIEL—Chapel of the Redemption: Gen.....	1 72
SAN LEOPOLDO—Messiah Chapel: \$2.66, S. S.* 56 cts., Gen.....	3 22
SAN JOSE DO NORTE—Resurrection: \$2.57, S. S.,* \$1.11, Gen.....	3 68
VIAMAO—Grace: Gen.....	3 79

Cuba

Gen.....	369 47
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England

LONDON—Brother and sister of Miss Lisa Lovell, Gen.....	33 33
M. Lloyd Woolsey, Gen., \$2.50; Sp. for Rev. Robert Wood, Wuchang, Hankow, for the purchase of land, \$2.50.....	5 00

Hankow

S. S.*: Gen.....	14 00
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Kyoto

Rev. J. J. Chapman, \$4.95, Rev. C. S. Reifsnider, \$9.90, Rev. W. J. Cuthbert, \$4.95, Rev. R. H. McGinnis, \$4.95, Dr. Henry Laning and family, \$29.70, Mr. J. Reifsnider, \$9.90, Miss L. Bull, \$9.90, Miss G. Suthon, \$2.48, Miss M. Aldrich, 25 cts., Miss J. Kimball, \$2.47, Miss M. E. Laning, \$2.48, Miss H. L. Tetlow, \$1.48, Miss Hasu Gardiner, \$2.47, Miss A. B. Cahusac, \$1.49, collections at foreign service, \$18.59, Gen....	105 96
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Mexico

GUADALAJARA—St. Mark's: Gen.....	9 98
CHIHUAHUA—St. Mary's: Gen.....	19 90
CUERNAVACA—San Miguel: Gen.....	3 98
MEXICO CITY—Christ Church: Gen....	128 33
San Pedro: Gen.....	18 67
R. M. Raymond, Gen.....	200 00

RINCON ANTONIO—Gen.....	12 44
SALTILLO—Missionary work, Mexico..	8 45
SAN LUIS POTOSI—Grace: Gen.....	7 50
St. Andre's Seminary: Gen.....	2 49

12th, 1910, Sp. for Miss Thackara,	25 00
Navajo Hospital, Arizona.....	
League for Eastern Oregon, Sp. for	
Bishop Paddock, Eastern Oregon...	65 00

Tokyo

TOKYO—Holy Trinity Church: Wo. Aux., Gen.....	30 00
KANDA—Christ Church: "Thank-offering," Gen.....	3 46

Legacies

CONN., NEW HAVEN—Estate of Rev. George Brinley Morgan, to the Society.....	1,000 00
R. I., PROVIDENCE—Estate of Rt. Rev. William N. McVickar, to the Society.....	20,000 00
WASH. (D. C.), WASHINGTON—Estate of C. Oliver Buck, to the Society...	1,220 08
WASH., P. G. Co. BLADENSBURG—Estate of Benjamin O. Lowndes, Dom.	2,494 80

Miscellaneous

Interest, Dom., \$3,748.82; Frn., \$1,341.63; Gen., \$2,994.66; Sp., \$730.88; Men's Thank-offering, \$156.80; United Offering, Wo. Aux., \$1,253.76	10,226 55
United Offering, Wo. Aux., on account of appropriations to September 1st, 1910, Dom., \$4,109.65; Frn., \$590.35.....	4,700 00
American Church Missionary Society income, Christian Education Fund, Brazil.....	483 60
Legacy, Miss Henrietta Martin, for salary of clergyman, Indian field, South Dakota.....	960 00
Wo. Aux., "A Friend," in loving memory of Kate S. Nelson, September	

Receipts for the month.....	\$ 148,795 49
Amount previously acknowledged	\$1,515,326 41
Less amount acknowledged in September SPIRIT OF MISSIONS under miscellaneous U.S. interest, returned to Standing Committee on Trust Funds	948 21
	1,514,378 20

Total since September 1st.....\$1,663,173 69

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during Aug.	Amounts previously Acknowledged	Total
1. Applicable upon the appropriations of the Board....	\$117,213 32	\$867,836 48	\$985,049 80
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board..	4,456 73	249,211 28	253,668 01
3. Legacies for investment.....		165,000 00	165,000 00
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year	24,714 88	111,398 26	136,113 14
5. Specific Deposit.....	2,410 56	120,932 18	123,342 74
Total	\$148,795 49	\$1,514,378 20	\$1,663,173 69

Total receipts from September 1st, 1909, to September 1st, 1910, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

OFFERINGS TO PAY APPROPRIATIONS

Source	To Sept. 1, 1910	To Sept. 1, 1909	Increase	Decrease
1. From congregations.....	\$490,509 16	\$446,752 89	\$43,756 27	\$
2. From individuals.....	95,002 66	108,054 25		13,051 59
3. From Sunday-schools.....	141,703 02	144,483 42		2,780 40
4. From Woman's Auxiliary, annual offering	85,803 04	96,520 97		10,717 93
5. Woman's Auxiliary United Offering, 1907	81,700 00	87,410 77		5,710 77
6. Woman's Auxiliary United Offering, 1892 and 1895	3,552 34	3,787 60		235 26
7. From interest.....	83,747 44	76,545 66	7,201 78
8. Miscellaneous items.....	3,032 14	18,127 09		15,094 95
Total	\$985,049 80	\$981,682 65	\$3,367 15

After applying all legacies received during the year that were at the discretion of the Board, \$136,113.14, the receipts failed of meeting the net appropriations of the year by \$41,577.21. To this must be added the shortage of September 1st, a year ago, \$32,955.34, so that the total deficiency at the close of the year amounted to \$74,532.55.

During 1909-1910 there was an increase of \$30,700 in contributions toward the apportionment. Sixteen additional dioceses and missionary districts completed their apportionments, making a total of sixty-three. About 372 more parishes and missions this past year completed their apportionments, making a total of 2,772, while 4,968 parishes and missions sent either the whole or a part of the apportionment, a gain of 168 over the year before. The dioceses and districts completing their apportionments were: Arkansas, Atlanta, California, Connecticut, Dallas, Delaware, Duluth, East Carolina, Florida, Indianapolis, Kansas, Kentucky, Lexington, Maine, Marquette, Massachusetts, Michigan City, Mississippi, Missouri, Montana, New Hampshire, New York, North Carolina, Oregon, Pennsylvania, Quincy, Rhode Island, South Carolina, Springfield, Texas, Vermont, Virginia, Washington, Western Massachusetts, West Texas and West Virginia, Alaska, Arizona, Asheville, Eastern Oregon, Honolulu, Idaho, Kearney, Nevada, New Mexico, North Dakota, Oklahoma, Porto Rico, Salina, South Dakota, Southern Florida, The Philippines, Utah, Western Colorado, Wyoming, Africa, Brazil, Cuba, Hankow, Kyoto, Mexico, Shanghai and Tokyo.